Christian Faith and Life

Combining The Bible Champion and The Essentialist

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EDITORIAL

The "Brain Trust" *versus* God

HISTORY repeats itself.

It is positively startling to note what a perfect duplication there is in the conditions of today and those that obtained nearly three thousand years ago.

Principle and policies produce the same results in various periods of the world's history. Particularly is this true with relation to obedience or disobedience to the commands of God.

Get before you the picture painted a long time ago by the poet painter Isaiah.

Ahaz was king in Judah. His people were experiencing a great *depression* in consequence of recent wars.

The two kings immediately north had both overrun the Kingdom of Judah. And the cost in human life and treasure was tremendous. The morale of the people had been broken. Their worship of God had practically ceased.

Ahaz himself had become an idolater. He did not pretend to sustain any definite relations to the God of the Abrahamic covenant. When the prophets spoke to him, their message fell on deaf ears. He was in imminent danger of a new invasion.

Ahaz was terribly agitated, when word reached him that Rezin, king of Syria, with his capitol at Damascus, and Pekah, king of Israel, with his capitol at Samaria, had entered into a conspiracy against him and though they had been enemies to each other they proposed now to make a common cause of the conquest of Judea. He had not been able to cope with either one of them successfully. What could he do now against their combined forces?

At this juncture, the prophet who had been instructed by the Lord went to him and said, "You have nothing to fear

A Real Treasure

When I received the first number of CHRISTIAN FAITH AND LIFE a year ago I felt I had found a real treasure. I cannot tell you how I was pained when I read in the July number that lack of support compelled you to suspend publication. Well, after I had read the July number I started out to read again the former issues I had. But when, in September, I received the October issue of the first Quarterly, making announcement that CHRISTIAN FAITH AND LIFE was, after all, to continue, but as a Quarterly, my heart greatly rejoiced. The October and January issues are just filled with thought-provoking articles. Coming February (1934) I will be 84 years of age; and I am a shut-in who, in these years of depression has lost all I had saved. But I just had to find a way to renew my subscription and I enclose $2.00 for my renewal.—*From a New Jersey admirer.*

from this combination. They will knock at the gates of Jerusalem, but will not be able to take it. Put your trust in Jehovah and He will see you safely through, and if you doubt the words of the prophet you will be furnished any kind of a credential you ask for."

The haughty king, notwithstanding his fear of the impending invasion, had gotten too far away from God to desire any close connection with Him and he had come to believe so much more in the visible than the invisible, in the material than the spiritual, that he promptly dismissed the prophet with the words, "I will ask no sign of Jehovah." "I do not need Him. I have a better scheme. I am going farther to the north and the east and invite the king of Assyria with his vast forces to join me against Rezin and Pekah. We will teach them the lesson they need and I have promised subjection to the demands of Assyria to a degree that will not particularly humiliate my kingdom and have already consented to the terms of the combination, so I shall no longer require your advice or the assistance of Jehovah."

Immediately the prophet warned him of the disastrous consequences of being linked up with an ungodly crowd at the distant northeast. Instead of calling in God, he had called in his "Brain Trust" and they had supported him in this new alliance. He was doubtless congratulated upon the sagacity and wisdom he had shown in ignoring anything so hazy as prayer and in accepting only the visible evidences of power.

The warning of the prophet had failed to produce any effect upon him and the urgent assurances of the prophet meant nothing to him. Economically his whole country was in a lamentable condition. The Assyrian came. The kings of Syria and of Israel were defeated, but immediately Assyria went vastly beyond the intentions of Ahaz and made Judea a dependency and little more than an Assyrian colony. All her wealth was taken, her temple despoiled and captives by the thousand were deported. That is the pathetic story vividly told by the great prophet.

WE are having repeated these experiences here and now. The United States has been experiencing a post war depression which has affected every phase of human life in our land.

Industry has been paralyzed. The burden of taxes has been so overwhelming as to bring the whole country almost on the verge of revolution.

Every kind of business has been unfavorably affected.

The burden of national debt has become appalling. The incomes of the people have been reduced in many points almost to zero. But this economic condition is nothing in comparison with the moral depression and moral decline.

Degeneracy appears on every hand.

America of all countries has reason to have faith in God. The leadings of Providence are so manifest to any spiritually-minded man or woman, that there can be no doubt that Divine leadership has been vouchsafed to our country from its foundation until now.

The real prophets of today are those who are calling upon our nation to turn to God Almighty for wisdom and if necessary for extraordinary intervention, in the interests of all of the people.

Our leaders are importuned to remember there is a God Who is always concerned for the well-being of the people.

The President and his associates have uttered not one single word in the nature of confession; of national confession and humiliation; and no request has gone forth for the people of America to fall upon their knees reverently, devoutly and with great faith seek the Light which never fails and the leadership which always means prosperity.

Instead of that, the "Brain Trust" has felt itself entirely beyond the necessity of so humiliating an experience as calling the nation to its knees. Erect, positive and self-assured, they refuse to seek any Divine sign, precisely as Ahaz did, and propose to meet any impending

angers, economic or otherwise, by the ame kind of an alliance which led Ahaz o his own disaster and the misfortune f his country.

In other words, it is proposed to go, ust as the old king did, to the far north nd east and form an alliance with a god-ess, brutal, debased group of leaders, hose hands are against all orderly overnment in the world. It is proposed o find our security and economic suc-ess by grasping the hand of Russia, ed with blood to the elbows, and gain ome economic advantage.

Who can doubt that America will oon be flooded with Communistic ropaganda whose whole purpose will e destruction and not construction, and nless we change our course red revolu-ion is inevitable and the firebrand in-tead of the light of reason will be seen n every hand?

IN the march of Israel to the Promised Land they were famished. At Rephi-dim, when the people were in despair, nd seemingly had lost their faith, their great leader Moses, who had not lost his grip on God, and knew that all the people needed was the consciousness of the Presence of Jehovah, asked the ques-tion which today should be uttered in tones of *thunder* from the Atlantic to the Pacific. He said, "Is the Lord among us or not?"

The idea is clear. If the Lord was not among them, then no plan that could be devised would relieve their necessities. If the Lord was among them, then they need not fear their enemies and every urgent necessity would be met. This is true today as it was then.

There is only one question for Amer-ica to ask and answer, *"Is the Lord among us or not?"*

This same question is pertinent as related to individual churches and to human personality everywhere. *That is the only important question.* "Is the Lord among us or not?" If He is, we have nothing to fear, though the trial may continue and the depression itself hold on until the people come to a better understanding of their mutual responsi-bilities and, above all, come to an atti-tude of worshipful reverence before God.

Here is the one, supreme question relative to recovery. Our economic re-covery and our moral recovery will be just as rapid as our recognition of Di-vine leadership. *When we learn to de-pend upon God, there will be the begin-ning of an upward movement such as our country has never known.*

IT would be a wholesome thing, if, to-day, instead of NRA, we could substi-tute the words WRA, World Recovery Act.

The World Recovery Act is the act of God. It is the readoption of the great principles and policies annunciated in His Divine Word. It should mean the recovery of the moral ideals which have been fading away both in civic life and in domestic life. It should mean the re-covery of public safety.

We hold our breath as we read the long list of violent acts committed by youth today, in every issue of the daily press.

No man today knows when he leaves his home whether he will be permitted to return to it in safety or not.

No man today who is in a position of wealth which can be appropriated by bandits and gangsters knows whether he will be worth anything tomorrow.

No man who makes deposits in the bank has any security, because of the malfeasance of officials of these same institutions.

God's *World Recovery Act,* if unan-imously adopted, would mean, not in-fringement upon personal liberty, but rather an expansion of it. It would change entirely the conditions of our courts.

The time has come when the public in general, has lost confidence in our judi-ciary. For generations we have boasted of the superiority of our methods of dealing with crime and criminals. We have made justice a watchword, while

at the same time, recently, injustice has been the continuous practice in our courts of law.

This *Recovery Act of God* would mean the sanctity of all public office. Men would not be bought and sold like sheep. Our elections would not be so much of a farce but would be an honest expression of preference, in the effort to secure wise leadership. Instead of the gambling mania which is making terrible inroads upon the honesty and integrity of the average citizen, there would be the applause of industry and a willingness to abide by the results of honest occupation. WRA will stabilize our government. Bandits, gangsters and racketeers will be dealt with as they deserve and indeed would gradually disappear entirely as a menace to society.

ONLY God Almighty can pull this world out of the mire! No human Brain Trust is adequate to the requirement, unless the brains of those who constitute it are under the domination and guidance of Jehovah Himself.

No self-satisfied, self-sufficient group and no individual dictator can do anything toward our complete recovery economically, socially and spiritually. "Is the Lord among us or not?" If He is not, it is our own fault. "If we return to the Lord, He will return to us." We can have guidance if we seek it, at the right source. Drop the hand of Russia, and take the Hand of God, and be strong, is our appeal to President and Congress alike.

If we continue in our present course the depression we have known is nothing in comparison with what we are yet to experience. Nothing in the world can save us but a new hold on the Word of God, upon Jesus Christ and the Holy Spirit. "Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths" (Prov. 3:5,6).—*A. Z. C.*

Dr. Leander Whitcomb Munhall

HENRY J. ZELLEY, D.D.

THE Rev. Dr. Leander Whitcomb Munhall, 236 Harvey St., Germantown, evangelist and one of our Associate Editors, died January 8, in the ninety-first year of his life. He was born in Zanesville, Ohio, on June 7, 1843.

At the age of 18 he enlisted in Company C, 79th Indiana Volunteer Infantry, and served throughout the Civil War, taking part in 33 battles. When the war ended he was adjutant of his regiment.

He received the degree of master of arts at Chattanooga University and later the degree of doctor of divinity was conferred on him by the University of New Orleans and Taylor University. His last and highest degree was conferred upon him when he was in his ninetieth year, by Bob Jones College of College Point, Florida. In conferring it, the President, Dr. Jones, said: "In all your sayings and writings you have stood without apology, for the old-time religion, and for the absolute authority of the Bible. What you stand for, the Bob Jones College stands for, and we are conferring upon you the honorary degree of 'Contender for the Faith.'" The honor was merited.

In 1874 he began his career as an evangelist in the Methodist Episcopal Church, and preached all over the United States for 50 years, averaging two sermons a day.

Many years ago Dr. Munhall moved to Philadelphia to be near the scenes of his evangelistic work. Eighteen years ago he became the publisher and editor of *The Methodist*: until this publication was taken over by CHRISTIAN FAITH AND LIFE last February—just a year ago.

He represented the M. E. Philadelphia nnual conference in the General Conerence of his Church six times between 904 and 1928. He was a member of he G. A. R., the Loyal Legion, and was he author of several books.

When the announcement of his death as made it seemed that a voice was eard saying to us who knew him, Know ye not that there is a prince, and great man fallen this day in Israel?"

DR. MUNHALL was a prince, and like the wrestler at Peniel, he had ower with God and with man, and prevailed. By natural birth he became a hild of earth; by a supernatural birth, e became a citizen of the Kingdom of Heaven; and by adoption into the famly of the King of Kings, he became a rince, and an heir of God's unspeakable iches in glory. His character gave roof of his royal estate, for he was rincely in understanding; his sympahy was as broad as his vision of human need; and his helpfulness was only limted by his ability to minister and reieve; and he was unswervingly loyal to is Father-God.

He was a man in the broadest meaning of the word, one possessing in the highest degree all the characteristics of true manhood.

He was a great man in the sight of God and of all who had the privilege of personal acquaintance with him. He was great in his faith in God and His revealed Word. Like Abraham, he "believed God," and like Caleb, he "wholly followed Him."

He was great in his courage. Like Daniel, he dared to stand by his convictions, if he stood alone; and he was not afraid of the king's decree, nor terrified by the roaring of the hungry lions.

He was great in his brotherliness. No one was ever wronged by him, with either voice or pen. It is true that he endeavored to purify the House of God, and in that our Lord Jesus Christ was his example. And when compelled to denounce the false teachers who were undermining the faith of weak Christians, his language was never so severe as Jesus used in denouncing the apostate Scribes and Pharisees in His day.

Like Isaiah, when he heard God ask, "Who will go for me, and whom shall I send?" he answered, "Here am I, send me." Then he heard the apostolic command, "Go ye . . . and preach my Gospel." And Leander Munhall responded:

I'll go where You want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what You want me to say, dear Lord,
I'll be, what You want me to be.

AND in fulfillment of that promise he traveled one million, three hundred thousand miles during his eventful ministry, preaching to as many as fifty thousand persons at one time—without the radio—and he has to his record more than two hundred thousand souls, Scripturally converted. Thousands of these converts entered the ministry in various evangelical churches. Dr. Thomas C. Horton, founder and President Emeritus of Los Angeles Bible Institute, recently wrote to Dr. Munhall: "You have two spiritual children in the Presbyterian ministry for every one brought to Christ under any other evangelist."

His greatness resulted from what he put into Christ, and what Christ put into him. He surrendered all to Christ, and Christ baptized him with the Holy Spirit, and it can truthfully be said of him, the same as of Barnabas, "he was a good man, full of the Holy Ghost and faith."

Heaven is richer and earth is poorer because of his translation. No man can be seen upon the horizon who possesses his ability, his faith, his courage to do and dare.

Like Paul, he fought a good fight, he finished his course, he kept the faith, and has received his crown of rejoicing.

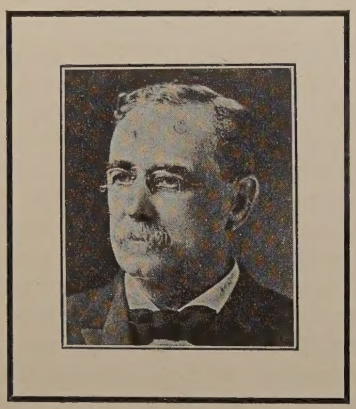
Belmar, New Jersey.

Where the Sabbath is observed, religion flourishes; where it is not, religion dies out or sinks into degradation of meaningless form.—*Thomas Carlyle.*

Higher Criticism and Spiritual Things

RENAN said: "The fundamental postulate of higher criticism is a denial of the Supernatural."

The late Prof. Wm. Henry Green, of Princeton, said: "The fundamental vice of higher criticism is its denial of the Supernatural."



Dr. Leander Whitcomb Munhall
1843-1934

By their so-called Literary and Historical tests they have placed the Bible upon the same level as other books, ignoring the declaration of the Master, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words I have spoken unto you are Spirit, and are life."

The atmosphere in which higher criticism was born was intensely unspiritual; and the men who had most to do in formulating and promulgating the same were, Astruc, a profligate; Eichorn, a rationalist; Kuenen, an atheist; and Wellhausen, a polytheist. These men were scholarly according to the lore of the schools, but unfit to criticise the Bible and incompetent as teachers of the same. Paul had scholarship more than all of them, of the sort necessary for such work, and Divine illumination and help beside. After quoting Isa. 64:4 he said:

But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in Him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Spirit teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned (examined).

In my way of thinking it ought not to take a Christian long to decide which of these two classes of teachers to believe.

But we are told that many of the so-called Higher Critics are devout and reverent Christians, believing in the supernatural, and that the Bible is an inspired book. Possibly this is so; but it is hard to believe that one can be devout and reverent and believe the Bible is in any real sense an inspired book, and at the same time accept, as true, the teachings of infidels, atheists, polytheists, rationalists and profligates, concerning the Bible, its dates, authorship, inspiration, integrity, reliability and authority.

But what is the real value of the claim of being devout and reverent; and of believing the Bible is inspired; and of believing in the Deity of Jesus, if the claimant accepts the teachings of the enemies of God? As the late President Patton of Princeton once said: "Will the declaration of a man who steps over a precipice, 'I am only going half way down' prevent him from landing at the bottom?" These two classes follow the very same methods of criticism; and, of course, reach the same conclusions.

The following are some of the conclusions, called by the critics "Assured Results of Higher Criticism," concerning

which they are in substantial agreement: Moses did not write the Pentateuch; it was written about 800 B. C., have Deuteronomy which is post-exilic; Job is unhistorical; Esther fictitious; David wrote few or none of the Psalms; there were two or more authors of Isaiah; Daniel did not write the book bearing his name. That much of the Old Testament is unhistorical and unscientific; and the record is made up largely of myth, legends, folklore, etc.; and denying to Jesus and the Apostles ability to testify concerning the matters in dispute.

Prof. Kuenen, atheist, says:

> The exegesis of the writers of the New Testament cannot stand before the tribunal of science. We must cast aside as worthless our dearly bought scientific method, or must forever cease to acknowledge the authority of the New Testament in the domain of the exegesis of the Old. Without hesitation we choose the latter alternative. (*Prophets & Prophecy in Israel*, p. 487.)

Prof. Herman L. Strack (conservative) says:

> As regards passages from the New Testament, we must protest against their use for the two-fold reason that if they prove the Mosaic Authorship all other proofs are superfluous and are a derogation from the authority of our Lord, and that the use of such proofs removes the whole question from the historical and critical domain. (*Schaff-Herzog Encyclopaedia.*)

Canon Driver, devout and reverent, says:

> You had better not make an issue between the Critics and Christ lest He, too, should go down before them.

HIGHER Criticism makes it impossible to believe in Inspiration in any real sense. Let that so-called "reverent, devout and conservative higher critic," Prof. George Adam Smith speak, and note how he utterly fails to harmonize the two. In *The Book of Isaiah*, Vol. I, pp. 372, 373, he says:

> To Isaiah inspiration was nothing more nor less than the possession of certain strong moral and religious convictions, which he felt he owed to the communication of the Spirit of God, and according to which he interpreted and even dared to foretell the history of his people and the world. . . . Isaiah prophesied and predicted all he did from loyalty to two simple truths, which he tells us he received from God Himself: that sin must be punished, and that the people of God must be saved. This simple faith, acting along with a wonderful knowledge of human nature and ceaseless vigilance of affairs, constituted inspiration for Isaiah.

That is to say, the prophecy of Isaiah is no more inspired than the writings of any wise, active, vigilant, good man; and our writings, if we are students of human nature and wide awake, will be as certainly inspired if we only believe "sin must be punished and that the people of God must be saved." No wonder the critics say: "Of course the Bible is inspired; but so are the writings of Bunyan, Shakespeare, Emerson, Browning and all the great and gifted authors."

When Prof. Kuenen heard that certain English and American admirers of his still insisted that the Pentateuch was inspired, he exclaimed:

> I have exposed the forgery of the books, but I certainly never thought of associating God Almighty with the fraud.

Things Spiritual

AS a result of these criticisms of the Word of God, the Holy Spirit has, without doubt, been grieved, and to a great degree withdrawn Himself from the Church. This is clearly seen by the unspiritual conditions everywhere apparent throughout the world. Contemplate the condition of the Church in the lands of the Reformation, where higher criticism has had free play; formalism, ritualism, rationalism, skepticism and infidelity everywhere in evidence and dominant.

After addressing the Congregational Preachers' Meeting of Chicago, on Biblical Criticism, I was asked: "Why should an evangelist interest himself in such a matter?" I answered: "The Bible is the one thing the evangelist is commanded of God to preach. He should,

therefore, not only know the Bible, but also, all things about it possible." But it is urged that the Churches as such do not approve of higher criticism; which is true. And it is also true, that the great body of ministers and the vast majority of the members of churches are loyal to the Bible as the Word of God. But it is also true, that higher criticism is taught in nearly all the schools of the churches and from many pulpits, and is tolerated, condoned, and in some instances defended by those in authority; and the man who protests, gets the "cold hand." One sin of one man—Achan—brought discomfiture to the whole of Israel; and not until it was purged, did victory come again to God's people.

The Church that approves higher criticism, is certainly not a Christian Church, since a Christian Church is essentially spiritual, and higher criticism (popularly so called) is fundamentally anti-supernatural. The Church that tolerates higher criticism is without spiritual power and efficiency. It may have a great deal of religion, but is certain to have little spirituality. The minister who believes in higher criticism, its methods and conclusions, will soon have a formal worldly church, furnishing recruits for all sorts of so-called religious cults, and no souls for his hire; and in order to justify his own unwisdom and failures, will speak sneeringly of evangelists and unfavorably of Scriptural revivals.

The late Professor A. H. Sayce, of Oxford University, the great Archaeologist, once said: "Higher criticism saves no souls." That is the truth in a nut shell.

SPECIFICALLY, let me make good my contention. I know of a church, most admirably located in a thriving and growing community, with over 500 members, and property worth about $110,000. They paid the pastor $3,600 a year and furnished him, rent free, a home worth $12,000. This pastor is a scholarly, hard working, elegant gentleman; but in sympathy with higher criticism. As a preacher he was instructive, eloquent and entertaining; but without the spirit. His congregations, large at first, gradually diminished until they were small and at the end of five years, his church had sixty less members than when he began his work with them. A committee of the officials of that church waited upon him and said:

> We must have a change. We are not concerning ourselves with your theological beliefs and teachings; but, have been considering the matter as a business proposition purely. We have invested more than $100,000 in Church property; and beside the interest on that investment, are spending from eight to ten thousand dollars annually to run the plant, and are losing ground and members. We like you personally; but you have failed to make good; and we must have a change.

And they had a change. That pastor has now a church about half as large as the one he had to quit, with a salary of $1,500; and is having the same experience as in his former pastorate. His ministerial work, up to date, is a failure, as will be the work of his life, unless he will cease his dishonesty and folly and be true to his ordination vows. The above is a real, but not an unusual case.

I have a good friend. Some years ago he was a most earnest, spiritually minded Christian. He had family worship; taught in the Sunday school; was seldom absent from the church prayer meeting, and eager and active in his efforts to win others to Jesus for salvation.

I was recently a guest in his elegant home. I did not see a copy of the Bible in his house; but I saw many popular novels. The man seldom goes to church, though yet a member. His children are worldly and he, himself, is urging objections against the Bible and the doctrines of Grace in which he once took great delight. I made inquiry as to what had made this sad, horrible change. I was told his pastor, who is in sympathy with higher criticism, was responsible. I know of very many such cases.

The First Methodist Episcopal Church, Mount Vernon, New York, is a real

Methodist church. Dr. O. F. Bartholow is the God honored pastor—has been for more than 28 years. The church wants no one else. He believes the Bible is the Word of God and preaches in the Holy Ghost and with power. And as God has promised that His Word shall not return void when thus preached, he has results. He has a men's Bible class of over 2,400, and there is a Women's Bible class of quite 1,300. He teaches the Men's class at 9:30 A. M., and he teaches the Women's class on the following Friday at 3 P. M. He has no really rich person in his church, and yet he is the highest paid minister in his Church, and perhaps the highest paid pastor in the United States.

This church maintained, the last year, the high average that it has maintained for the past twenty-five years. The church gave $12,000 disciplinary collection; $2,000 to the worn-out preachers; $1,310 to the underpaid ministers. Our missionary collections amounted to a little short of $12,000. (This includes Home and Foreign Missions.) Our Conference and other direct benevolences amounted to about $14,000, making a total of our purely benevolent collection of a little short of $30,000. The church raised for all purposes during the year, $35,000 for current expenses, $23,000 for improvements and endowments.

Dr. Bartholow, in a personal letter, wrote me: "You might be glad to know that for thirty-four years we have had the honor to lead the Conference in missionary, worn-out preachers and other purely benevolent collections. This must be attributed to the fact that the old Gospel of the Fathers is preached and that the original spirit which made Methodism is maintained. We have never compromised, nor do we intend to do so. If we change our belief, we will have the common honesty to get out of the church and stand where we belong. We might add that this one church alone gave approximately one-fourth of the disciplinary collections of the entire Church.

"Last evening I found a young man in my meeting under deep conviction for sin. He was a university graduate. He had been attending a church, the pastor of which is in sympathy with higher criticism. I found the young man's mind had been filled with skeptical and infidel notions of the Bible. Before I could lead him into the light I had to clear away the doubts and rubbish with which his mind had been filled by that faithless, God-dishonoring pastor. If I had not informed myself about such matters I would have been unable to lead that young man to the Saviour. And because of higher criticism it is now vastly more difficult to win men to Christ than at any time during the past 50 years, if not in all the history of the Christian Church."

In the Bishop's address to the General Conference of the M. E. Church at Los Angeles is this statement: "The preacher who has doubts should not preach them." A delegate said to me: "Surely you approve of that." I said "No, I do not; because I believe a man who has doubts should not preach at all. The world with its rush and toil; with its worry and anxiety; with its pain and sorrow; with life brief at the longest, and all the while uncertain, needs a message of comfort and hope, and wants it; but it must be an authoritative message."

And at just this vital point higher criticism fails; it has not a "Thus saith the Lord"! It is without authority, and this is the chief reason for the unspiritual conditions existing in churches today, and why it is so difficult to reach the unsaved. They are saying: "If what these preachers and teachers say about the Bible is true, why need we bother; 'Let us eat, drink and be merry, for tomorrow we die.' "

Jesus had the very same Old Testament we have. He never challenged its statements or denied its authority. He believed it to be His Father's word and preached it as such. Hence "He taught them as one having authority, and not

as the scribes;" "And the common people heard him gladly."

When Prof. Kuenen published his Historico-Critical Inquiry into The Origin and Composition of The Hexateuch, many of the pastors in and around Amsterdam accepted his conclusions and began to preach in harmony with the same.

Gradually but surely unspiritual conditions were more and more apparent, and the congregations fell away until empty pews were conspicuous and the situation became alarming. A meeting of pastors of Amsterdam was called, which was largely attended. After a prolonged session, during which the matter was honestly considered, and much prayer offered, it was decided to abandon higher criticism and go back to the Bible as the Word of the Living God, and preach the historic faith. This they did, and directly the tide turned, the pews were again filled and the churches throbbed with spiritual life and activity.—*L. W. M.*

Each year deepens the conviction that as Spiritual passion declines a magazine like this should continue.—A. H. WHITFORD

Two Important Questions

A VALUED correspondent, who is stalwart in the faith and is a devoted reader of this magazine, has asked us to discuss two questions in these columns. He refers to two statements which are often found in the writings of the Modernists, and which raise a question-mark in his mind. The first question relates to

Revelation and Experience

Our correspondent says that the Modernist puts the proposition in this form: "The Bible had its origin in the experiences of good men in their search after God." Let us analyze this statement and see whether it announces a safe principle. We discussed it in a brief paragraph in a previous number of this journal. See the issue for February, 1933, page 77. But we will here give it more extended examination.

First, where does the Bible say that it had its origin in the experience of the writers? We fail to find any statement, or even any intimation, to that effect. The Bible says many times that God revealed Himself to chosen individuals, and spoke directly to them, as for example, Adam, Noah, Abraham, Jacob, Moses, Samuel, Isaiah, Hosea, Daniel, Paul, John, etc.; but nothing is said about their getting their material through their experience.

Again, where is the Biblical authority for the statement that these men were engaged in a search for God? They may have been, but that is only a human inference, not a revealed fact. The outstanding principle in the Bible is that God revealed Himself to many people in both the Old and the New Testaments; that He directly communicated to them His truth, plans and purposes. There is more evidence in the Bible for believing that God first came to man than that man was engaged in a quest for God. That means that God took the initiative in giving the Bible to the world.

No doubt the writers of the Bible received an experience, but that could not have been the ultimate origin of their writings. Divine supernatural revelation came first; and, looked at from the psychological viewpoint, that must have made an impact on the writers' consciousness, so that they knew that God had spoken to them and that they were "moved by the Holy Ghost"; but that experience was not the final origin of their literary productions.

Why do the Modernists use such a roundabout method by seeking to attribute the production of the Bible to the *experience* of the writers? Why not go directly to the point, as the Bible itself does, and attribute the Bible to im-

ediate divine impartation? As to that ing the true doctrine, there can be no ubt. Then why not put the proposi- on in such a way that no one can mis- derstand its meaning? That would e good rhetoric. Ambiguous expres- ons are not good rhetoric. Moreover, ey are dangerous.

The peril in the said modernistic rasing is this: It leaves the question doubt whether the so-called *experi- ce* of the Biblical writers gave them e truth, or whether they were mis- ken. If the Modernists must use the rm "experience" in this connection, ey should always add the statement at that experience came as the result f direct divine revelation. Their fail- re to add that statement causes doubt s to their attitude toward the divine in- piration of the Biblical scribes. How- ver, if we use the Biblical way of put- ing the proposition, namely, that the iblical writers wrote as they were oved by the Holy Ghost, or as God ade direct revelations to them, there an be no question as to our evangelical osition. In a matter of such vital im- portance we need clarity, not cloudiness.

Paul and Peter do not inject any du- iety into their statements. The former, referring to the Old Testament, made he clear declaration, "All Scripture is God-breathed." Peter averred that "Holy men of old spake as they were moved by the Holy Ghost;" and he pre- viously placed the apostolic testimony on the same high plane as the prophetic testimony (read carefully 2 Peter 1:15-21).

The modernistic statement of the origin of the Bible is ambiguous, and creates doubt, and should, therefore, be avoided by evangelical writers and speakers.

How much the Biblical Writers Knew

THIS is the second question raised by our correspondent. The Modernist, he says, puts the proposition in this form: "The writers of the Bible did not know they were writing Scripture as they were writing the books of the Bible."

What do we think of this statement?

Well, we do not know why the question should be raised at all—unless it is meant to cast doubt upon the divine character of the Bible. Who can tell how much the Biblical writers knew in addition to what is recorded by them? Moses was divinely commanded to write a book, and that book was to be handed down to future generations as a guide-book. But just how much Moses knew about the subsequent history of his writings, no one can say. Nothing is said about it in the Bible. Then why stir doubt by raising the question?

There is some evidence that the Biblical scribes sometimes "wrote better than they knew"—that is, they did not always know the full import of the revelation that was made to them. This may be true of some of the prophecies. We refer to the remarkable statement in 1 Pet. 1:10-12, which we will quote according to the *Twentieth Century New Testament*: "It was this salvation that the prophets, who spoke long ago of the blessing intended for you, sought, and strove to comprehend; as they strove to discern what the time could be, to which the Spirit of Christ that was in them was pointing, when foretelling the sufferings that would befall Christ and the glories that would follow. And it was revealed to them that it was not for themselves, but for you, that they were acting as ministers of the truths which have now been told to you by those who, with the help of the Holy Spirit sent from heaven, have brought you the Good News—truths into which even angels long to look."

This passage would seem to indicate that the prophets wrote and spoke at God's dictation, but that they did not always comprehend all that was implied in that revelation; that it could not be fully known until the fullness of time in Christ Jesus had come. Paul seems to teach the same doctrine in a couple of

significant passages (Eph.3:9,10; 1 Cor. 2:9,10). And note what Christ Himself said: "For verily I say unto you, many prophets and righteous men have desired to see the things which ye see, and have not seen them: and to hear the things which ye hear, and have not heard them" (Matt.13:17). God's special revelations were not completed until the last inspired book was written.

So it matters not whether or not the Biblical writers always understood the full import of what they wrote. The important question for Christian faith is, Did they receive their messages from God, and did they report them truthfully? If the human writers of the Bible did not know all the truth involved in their writings, the Holy Spirit did; and that is the chief point for evangelical faith.

Did the Biblical writers know that what they were writing would some time be gathered into the canon of Holy Scripture? Well, suppose they did not. It matters nothing. The vital matter is that the Holy Spirit indited what they wrote, and then, in His own time, saw to it that all that was written by divine inspiration was assembled and included in the Sacred Canon. The doctrine of the inspiration of the Biblical Canon follows logically from any doctrine of real divine inspiration; for surely, if God gave revelations for the children of men that were to stand for all the ages, He would not have permitted them to perish, but would have moved men to gather them in a volume that could be handed down from generation to generation until the end of the present era. Divine inspiration would have been futile without an inspired canon. If God inspired men to write, He would also have inspired other chosen agents to form and assemble the canon containing and preserving their writings.—*L. S. K.*

The most satisfactory magazine that comes to me.—A. W. H.

Present Day Pagan Tendencies

AN ancient and constantly recurring crux has come to the complex intellectualism of the present day. As has always been the case, the more pronounced aspects of this situation have developed from religious tendencies and discussions, showing that the cultic instincts and impulsions are either elemental, or divinely instigated, and have had a long sweep through the concepts and emotions of the race. Men never have been able to do anything apart from their religion, though that religion were of a never so negative type. Indeed, non-religion and irreligion, which are an abnormal emphasis of the universal religious instinct, have regularly pushed an intellectual crux upon life. Thus it has been that all sane analyses of religion, as being faith in the unseen and eternal, have shown it to be the selective and moving force in human action. Even where motive and choice have sunk to the level of sense and unfaith, so denominated, they are still seen to be the products of those desires and faculties which, responsibly and divinely acted upon, become the channels of a true religious experience.

The economic, political and other material concerns of life are impossible of treatment without appeal to religious habitudes and concepts. Conversely, it may be affirmed, that any treatment or readjustment of the tenets and claims of religion will react on the abstract intellectualism and material engagements of the world; so completely is human society a unit, through the unit which every individual member thereof is found to be.

This is the philosophy which must be brought to bear on a study of the pagan tendencies noticeable in the general life

of today. In laying a basis for such a study, it should be understood that paganism, as herein posited, is more a state of mind and moral consent than a manner of living or matter of conduct. Many individual pagans of the classic ages rose above the worst forms of pagan conduct who were even yet in the toils of pagan thought and ideals. But the saddest fact and portent of the present time is an outward decency of conduct, which but thinly veils an inward foment of false thinking and false moral objective. This is the differential of ancient paganism as against its modern type. With so much as an introduction, we will proceed to a review of the pagan tendencies now bearing down upon us.

THE foremost cause of emerging paganism is a persistent super-intellectualism. There is small difference between over thinking and false thinking; between the output of a strained and self-centered mentality and the expression of loose emotionality. The godless fool of the Psalmist is not different from the rich fool of the parable. The reasoning which concludes with, "There is no God," is not different from the delusion which says, "Let us eat, drink and be merry." Each is, at first, a state of mind; each is an element of paganism; and since it moves outside of, and beyond, the limits of sane and responsible thinking, it becomes hybrid intellectualism. A supposed mental process devoid of moral ground, or elemental fact, is both inane and false. Such, for the most part was that which gave specific qualities to the thought life of classic paganism; such, also, for the most part, is the pagan thinking and living looming upon the horizon of today.

The super-intellectualism of historic paganism was not so much a fault as a misfortune, however that misfortune may have come about, or be regarded; but the boastful and unrestrained thinking of today is an unqualified fault. Without specific, or even recognizable, revelation of the unseen, pagan classicism was shut within itself. As the weaver spider draws from his own bowels the materials for his house, so the heathen philosopher, priest and poet drew from within both the fashion and substance of their intellectual world; but it is the condemnation of the day that now is that, although light has come, it turns to the chaos and adumbrations of a pagan past.

Lacking, or most imperfectly realizing, a sense of divine reality, the wiser teachers and masters of heathenism built far outward in the world of their thinking. An art ineffable, a literature unequaled, a wisdom surpassing trod the way between them and the very limits of thought and execution. There, at the bourne of human possibility, paganism sought to pass into the realm of the unknown and forbidden. That was its greatest glory, as human endeavor is evaluated; but there, also, came about its historic failure. The output was a false conception of the universe; false oracles; idols of wood and stone and gold; and, most of all, the unknown God, who confused every pantheon, and brought despair to the hearts of men. The best of all that was in paganism, but a best wretchedly obscured and insufficient, came of its super-intellectualism; a prophecy of the mind that should be revealed; but, like the blundering oracle of Baalim, destined to go into the book of history as an apocryphal memory.

The German Reich, that is to say, an apparent majority of its people, furnishes us a present day example of the wreck foredoomed to ultra intellectualism. Goethe and Heine, "that pagan Heine," are the link between the paganism of Hitler and the Third Reich and the paganism of Olympus, and even of Asgard and the court of Woden, lying deep in the thought and consciousness of the German Fatherland. In the Intermezzo of the drama of Faust, the union of Faust and Helena is shown to be the union of German intellectualism with the philosophical spirit of Greece, while

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Euphorion, their offspring, becomes the embodied *Welt Herr* and the genius militant of *Deutschland über Alles*. It is not surprising that the outcome of all this should be a demand for Thor upon the throne of Christ, and a welter of the literature of the Nibelungenlied and the Sagas over the Pentateuch and the prophets.

An analysis of the economic, moral and religious situation in America shows that a super-intellectualism, though not a superior intellectualism, is at the bottom of national distress. The talk of "brain trusts" and professorial wizardry is the coin of common conversation and newspaper jest; and not without justifying provocation. Leaving behind the standards of revealed righteousness, and the bond of personal responsibility, a perverted and unrestrained thinking has proposed a specious nationalism, which in its economic, moral and religious application must result in a thinly glossed paganism. Let him that runneth read; much more, let him that is in the posture of meditation discern.

A LARGE element of paganism in current thought and living is best described under the name of behaviourism. Though a term unknown to the classic ages, the reality of behaviourism was broadly written into the creeds and philosophies of Greece and Rome. It is a term used to signify the law of individual action and the logic and necessity of obeying individual impulse and choice, as against the restraint of divine law. It is the doctrine of justification of the unrepentant; of sanctification for the unregenerate, and the supererogation of moral incidentals.

There is industrious promotion of the contention that appetite and other moral bents should not be proscribed, but licensed; and that the prohibitive provision of a divinely revealed law should be counted as something lying without the circle of behaviouristic privilege. It is a clear deduction from paganism that its religion did not interfere with either its low drawn moral standards, or the injustice and corruption of its administrative institutes.

Expediency, and not integrity, is likewise equally a light to multitudes of American reversionists to this individualistic behaviourism. The Greeks, especially, carried the doctrine of behaviourism to the pantheon of their gods, and from Jove to Venus wrote venality, falsehood and depravity into their records of deity. The irresponsible and self-conscious thinking of a school of American exploitationists has come to the point of charging its folly on the Almighty. The chief difference between behaviouristic paganism in Germany and recrudescent paganism in America is that Germany would supplant the Bible and its laws with Nordic Sagas, while America, with complacent indifference, has passed the holy oracle by.

HEDONISM, the law of sense and appetite, by the logic of which pleasure and the gratification of desire become the chief end of life, was the other self of paganism. Paragraphs just finished deal more or less directly with this obsession. Fitzgerald's Omar Khayyam, though purporting to come from another time and place, is a restored manual of Levantine hedonism, by way of the consciousness of an English poet of the nineteenth century. It is not unused as a primer in our own country. The stein, the flagon, and the decanter, like the hammer of Thor, have power of return to the hand of the wistful. Drink is the dragon released from restraint for a little season. It is the soul of the Greek Bacchus, clothed with his robe of panther skin, and sodden with the lees of wine and the crinkles of alcohol. This Bacchus was a god, and was worshiped by millions; with us his shrines are from shore to shore.

But the cup is, by no means, the sole symbol of modern day hedonism. It runs the gamut of the cravings of body and soul. We are the children of lust,

or else the singed accidents of a flame that has come of an anciently fed combustion. But we moderns have invented devices of our own, and worthy their cognates of the past. To Greek and Roman foibles of the boudoir, satiety of the palate, conviviality and the mad follies of the theater and the arena we have rebutted with lipsticks, cheek tattooing, more of savagery than paganism; with narcotics, nicotine, highway speeding, drunkenness, divorce, platonics and social depravities to the limit of the behaviouristic decalogue. A future historiographer will write us down with the classic pagans, minus their classicism.

HENOTHEISM is the theistical courtesy which recognizes one god after another, or which gives a day or a season of worship to each. It is also the laudation which gives homage to a whole group of deities without discrimination, which is characteristically pagan. This broadly applies to, and ramifies the view point of modern behaviourism. Not only in Germany is there a demand for a new and Aryan Messiah, and a God other than the Jehovah of Moses and the prophets; as also a call for equal recognition of Woden and Christ; there comes an echo from not a few of our American schools which hints at a list of comparative religions, only headed by Christianity, if indeed so much preference be given it, which are of equal merit and equal challenge. The half baked heathen, Mahatma Gandhi, has been canonized with St. Paul and John the Baptist. Discriminating tolerance is one thing and henotheism is another: it is pagan. There are comparative religions; but the religion of Jesus the Christ is not one of them. Paul we know, and John the Baptist we know; but who is Mahatma Gandhi?

THAT paganism was, and, as a recrudescence, is, atheism, might require some form of argument; but since the first commandment of the Decalogue declares that Jehovah is the one true and only God, the matter becomes plain enough. A multiplicity of gods is the same as no God. In the last analysis, polytheism and atheism are the same. Possibly the intent of atheism and the intent of polytheism, at bottom, are one, namely, a desire to escape the judgment of the Deity, whose Godhead, St. Paul declares to be "known from the beginning of the creation of the world."

Atheism and Deism exist not as creeds or confessions, but as active or latent states of mind; and they are not negatived by an outward show of religious conformity. Multitudes of classic pagans were potential atheists, which may have been an undefined credit. The struggle between superstition and a contempt for the gods was perpetual. Multitudes of accredited Christians live and act in a border line of atheism; or, at best, are but Deists, through having yielded responsible passivity to the thought and influence of the pagan society about them. The old paganism came of this process; the new paganism is being cast in the same mould, having the same spirit.—*H. M. DuB.*

Start the day with a thought that holds sweetness within
As the perfume is held in the rose,
For the day that with beautiful thoughts may begin
Holds its beauty all through till its close.
Here are sunshine and song, here are laughter and light,
Here are balsams for worry and fear—
For the happiness held till the hush of the night
Leaves a blessing that glows with good cheer.

What Jesus Taught concerning His Cross

THERE are in the four Gospels no less than thirty-nine references to the Cross of Jesus Christ. Of these thirty-six are by our Lord Himself, two by John the Baptist, and one is by the angels after the resurrection. This body of emphasis instantly establishes the Cross as one of the central themes of the Gospel.

If you compare this frequency of reference with that given to other truths, you will be amazed at the contrast. For example: Our Lord's promise of the Holy Spirit is referred to only nine times. The New Testament summary of the law, with its majestic commands to supreme love toward God and one's neighbor, occurs only once. The exhortation to be forgiving toward those who have wronged us occurs but four times, and the call to exercise ourselves in prayer but nine times. In other words, compared with the most emphatic of these emphases in our Lord's teaching, He stressed His Cross at least four times as greatly.

The distribution of Jesus' own words upon the Cross is interesting. During the nine months of His Judæan ministry He made two veiled references to it.

During the first nine months of His Galilean ministry (up to the time of Peter's confession on Hermon) He made five veiled references.

During the six months between Peter's confession and His passion at Jerusalem, the Gospels record seventeen references, and all of them definite and clear.

During the week of His passion the Gospels record ten references. During the forty days of His resurrection self-manifestation they record two references.

Incontestably then, if the Gospels are to be accepted as in any proper sense a reliable historical record, the death of Jesus Christ upon the Cross has central significance in its teaching.

How did Jesus Conceive of His Death?

But how did Jesus conceive of His death? One of the most striking items one observes in His words about it is His constant use of the Greek impersonal verb *"Dei,"* which in classical Greek meant "fated," but which as used in the New Testament means divinely ordained or purposed. Nine times over our Lord uses this verb to express not only the certainty of His death, but the back-lying circumstance that it was certain because God had willed it.

Jesus never saw His death as an accident, or as an unfortunate resultant. He ever saw it as the will of His Father. His death had been prophesied in the Old Testament writings (Luke 22:37); it was something He accomplished. He had received authority from His Father to lay down His life, and also to take it again, and because He was moving on with set face to fulfill this heavenly purpose, therefore His Father loved Him (John 10:17, 18).

This sense of His death on the Cross as an achievement comes out again in that great passage in John 12:32, where Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." His reference is to His Cross, but not only to His Cross; beyond that He forevisions His resurrection. It is because of this whole history He takes upon Himself in laying down His life and taking it again that He is equipped for a tremendous redemptive mission, and enabled Him to draw sinful men unto Himself.

Then again, Jesus presents His death upon the Cross as a ransom, evidently a ransoming of men from death (Mark 10:45); and as the condition of their forgiveness, His blood is shed unto the

forgiveness of sins (Matt. 26:26). His passion and resurrection He presents also as necessary in order that repentance and remission of sins might be preached in His name (Luke 24:26, 46).

There is a fine statement of this interpretive idea in that great passage from Jesus' conversation with Nicodemus, where He says, God loved the world in just this sort of way, that He gave His only begotten Son that whosoever believeth into unity with Him should not perish but have everlasting life (John 3:16). Jesus says here that the Cross expresses love, a peculiar kind of love; and because it does give effective expression to this peculiar kind of love, it makes possible salvation to all who through faith become united to Him.

This same complex idea comes out again in those figures in which our Lord referred to His sacrificed life as the food and drink of our immortality. We eat His broken body and drink His shed blood, and by doing so, live deathlessly. This emphasis is expressed both in the institution of the Supper, and in that great discourse recorded in John 6:54, where Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day."

There is one other emphasis of Jesus upon His Cross that is striking and significant. He makes it the symbol and standard of all Christian loyalty and high purposing. Said Jesus,—and He repeated it four times,—If any man would be my disciple, he must take up his cross, and with a devotion that will not turn back even from such a violent death, face down the years with Me. It will be shocking to the softness of our age to catch this stern emphasis, this high demand; but it is the word of Jesus; there is no room for dispute.

The New Testament takes sin Seriously

Substantially all of our Lord's teachings concerning His death, stands it in some relation to human sin. Scripture, then, evidently takes sin seriously. Sin must be something so false that the Holy God is outraged by it, that He cannot overlook it. Instantly when God faces sin He is in arms against it. The moral glory of His holiness rushes out in judgment upon it. Sin is disorder. Sin is a lawless assertion of self that wrecks the unity of the race. It does not matter what may be the particular form of the self-assertion.

Any disobedience to that vastly comprehending purpose of the Holy God by which all humanity is a brotherhood of mutual service, is sin. The disobedience may be some adultery. It may be some filthiness of pride. It may be just the pettiness of small living. No matter what it is, any disobedience is sin and is hateful to God. It robs the whole human race of its destiny. It violates that Holy Unity which is the glory of the eternal Trinity. It frustrates the divine purpose in creation—this is the enormity of sin.

Sin is a cancer, a single cell that demands to live upon every other cell; an individual that feeds upon the whole, and makes the whole a prey to his advancement. Sin sacrifices all brotherhood. Sin turns the glory of God into confusion; and God's word upon it is death.

This word of Scripture is also the moral consciousness of the race. Death is the wages of sin quite regardless of all questions of biology. Doubtless death was in the world before sin, but death could only affect personality in a world governed by divine holy love, where sin was first a fact. This must be evident.

But wait, we are moving too fast. We have not asked yet, what death is? We ask, and the answer is instant. Death is isolation. Death is the cutting off of the selfish individual from the men and women of the race with whom he would not live in brotherhood. In death God stands the sinful soul alone and shuts him up to the self he chose. In death God says to sinful man: You have chosen yourself. You have proudly rejoiced in yourself to the exclusion of

your brothers. Your interest is only in yourself. Take then the self you have chosen and learn how worthless your lonely ego is.

This is death, and this tragedy of death has swept down the ages from Adam to Christ. Here stands all the pain of the ages, all the tragedy which has blemished life, all the anguish that has filled the centuries with the wail of human desolation.

A shallow humanism dare not face these dark values. It shuts its eyes and writes pretty poetry about the universe. But the stern facts are out there and cannot be denied. If pain and death are not God's judgment upon sin, they are a desecration of His universe.

This then is sin, as the New Testament regards it. It is something so hateful that God cannot pass it by; something so ugly that He must judge it. Sin is so hideous a falsity that the God of love wills earthquake and thunder upon it. We may indeed play with sin, speak soft words about sin; but the whole universe and all Scripture is vocal, with God's utter detestation of it.

Judgment never Satisfied God

But judgment never satisfied God. Before sin had its beginning already He had purposed redemption; and during all the centuries of piled up tragedy He was waiting, eager, for the fullness of time, that He might send forth His Son, made of a woman, to be the Redeemer.

Jesus stands at the climax of the centuries. Millenniums pointed forward to Him, Abraham, Moses and David; Isaiah, Jeremiah and Malachi, locked hands across the generations to point on to Him. Then, at last He came, Emmanuel, God with us, God the Son, veiled in human flesh, the Eternal invading time, the Infinite standing as one finite in the stream of human history.

The incarnate ministry of the Son of God falls into three epochs: First, that of His self-manifestation. It is not true to say that He showed men the Father. He showed men Himself; and said with a majesty of self-consciousness: "He that hath seen Me hath seen the Father." His first work was to show men Himself. He showed men the glory of God veiled in human flesh.

His second work was, as God manifest in the flesh, to die redemptively. He, God and man, God made one with the race, took our death up into the glory of His life. The infinite Himself in His own inner consciousness experiences human suffering at its worst—death—yes, the death of the Cross.

And then when He had died, He rose again, He triumphed over death. He broke His tomb. He broke it not only for Himself but for all mankind. He redeemed all the dead. As He said, "He that believeth in Me shall live, though he die, and he that liveth and believeth in Me shall not die." (John 11:25ff). Death is done. The death of Christ is instead of all death.

Yes, men still die, but they need not die. All judgment is complete in that one stupendous expression of divine holiness, when the Son of God leaped into the Niagara of man's ruin and was swept over the cataract, down into the dark whirling waters of death. In that one tremendous self-expression the Triune God had uttered Himself so fully that no further judgment is needed.

There is another truth here. The death of Christ meets not only the divine demand for judgment, it meets also the sinner's own. It is as He stands there in His Cross and resurrection, uplifted, that Jesus draws all men to Himself. That is, after He had achieved His redemptive history by taking death up into His own divine life and triumphing over it, He became able to fascinate all sin-burdened and despairing lives to Himself.

I have long realized that those who speak about forgiveness as a simple and easy act of love, have no real moral appreciation of the deepest demands of their own moral natures. A morally quickened life can only accept forgive-

ness when the love which bears it speaks also some deep note of moral judgment. This is why the platitudes of Christian Science and the complacencies of humanism are so offensive to the morally quickened soul. Sin ought to suffer; and no one feels it more deeply than the morally quickened sinner. When Shakespeare made Macbeth cry out:

> Will all great Neptune's ocean wash this blood
> Clean from my hand? No. This my hand will rather
> The multitudinous sea incarnadine,
> Making the green one red. (Act 2. Scene 2.)

He spoke the moral consciousness of the race; and that moral consciousness makes an easy forgiveness impossible from man's side itself, to say nothing of God's own. But Calvary speaks no easy forgiveness. The love that is manifest there rises out of the midst of judgment, and this is its peculiar power.

Love rising out of Judgment

My brethren, this is the truth we need to seize. It is not just love, but love rising out of judgment that has saving power. This is one of the profoundest truths in Scripture. Sinai with its thunders and threatenings did stand, and must have stood earlier than Calvary. Calvary rises out of the midst of Sinai. Doom is already an awful fact when the Son of God invades the human race. He makes Himself one with all our confusion and tragedy. He bows His head to the frightful climax of our woe—death.

Jesus is like a mother who leaps into the fierce current of Niagara in which her child is sweeping to destruction. She folds the child to her arms; she goes over the cataract with him down into the dark engulfing waters.

It was so Christ deliberately makes Himself one with our ruin, and shared our inevitable doom. And He did it from love like that mother's love; but in His case it was not just love. It was love rising out of the midst of judgment. Christ leaped into our Niagara of sin precisely that He might go over the cataract with us and for us. He became one with our utmost ruin that, having thus rendered infinite tribute to judgment He might set all men free.

It was not love alone that moved Him. It was love rising out of the midst of judgment. He did not come into the race just because He loved, but rather because He, as one who loved, yet found it morally necessary to judge. He came that He might judge; that having judged He might be wholly free to love. As He faces sin His love is never separated from His judgment, nor His judgment from His love. It is ever love and judgment; love rising out of the midst of judgment.

And this double emphasis is absolutely necessary. When either value is obscured, redemption loses its effectiveness for men. Love alone cannot cleanse the soul. It lends itself too easily to moral compromise. It is too comfortable. It is defective in moral majesty.

And as with love, so with judgment, it alone cannot cleanse the soul. Judgment is fearsome. We shrink from it, afraid; and when adequate, it is fatal. No, neither love nor judgment alone will do. It must be both. The human heart needs both love and judgment. The human heart needs what God needs. This is why the complete self-utterance of God is and must necessarily be saving.

Here is a crude illustration of our truth, but one most suggestive: Hydrogen alone will not wash the soil of the day from our hands. Oxygen alone will do no better. It is the combination that is effective. And it is the same in the moral world. Neither judgment alone nor love alone can heal the soul of sin. It requires both and it is this mingling of values in the Cross of Christ that has made it so effective.

Jesus our Saviour

And now do we see Him standing there before us, glorious in both love and judgment; love rising out of judgment? He is all sufficient. Are we burdened by the shame of some adultery?

Yes, He hates such sins. He hates them far more than we. It was such sins that overwhelmed Him, and for which He died. But He suffered thus precisely that having borne our judgment He might be free to love us and save us. Are we now turning our backs on Him in proud self-sufficient shame of our sins, even while He stands with the marks of judgment upon Him, reaching His redeeming arms to us?

Brothers, no matter what our sin, God has spoken judgment upon it in the Cross of Christ; and beyond that judgment He stands loving us, waiting, almighty to save us.

No, there is no sin that is too great for His judgment and grace in Christ. Though we were the soldiers who nailed Him to the Cross; though we were one of the priests whose black falsity hounded Him to death; though we were Judas, who mocked love itself, treacherously using a kiss as the instrument of betrayal,—yet our sin would not be beyond His judgment and grace.

All the guiltiness of all sin was borne on His Cross, and He who bore it all that He might be true to judgment, loves beyond all judgment. Said Luther with a vividness that is startling: "Though I had committed a thousand adulteries in a day, yet the grace of Jesus Christ is sufficient beyond all the shame and ruin of my sin." It is true. In His Cross all sin is judged.

Judgment upon your sins and mine can mean nothing to God. All judgment is complete. It was completed in that lone figure of His Son, which two thousand years ago, upon His Cross, swept down with us into the darkness of death. And so when on Easter morning He came forth victorious over death, the love with which He reaches His wounded, glorified hands to us is love rising out of judgment, almighty to save.—*H. P. S.*

More Prehistoric Men

(The following article appeared as an editorial in the January [1934] number of *The Evangelical Christian,* Toronto, Canada. We believe our readers will appreciate it for the facts it cites and the acute observations made upon them.—*Editor.*)

A CUTTING we have before us contains a long account of the discovery of the fossilized skeletons of what are said to be twelve human beings, who lived 30,000 years ago. They were discovered on the Mount Carmel range in Palestine, and have been brought to London.

Just who should have fixed the demise of these human beings at 30,000 years we cannot inform our readers. What we do notice is that the age of these prehistoric ancestors of ours are decreasing by thousands of years with each fresh discovery. Since Mr. Piltdown, Mr. Neanderthal, Mr. Java, Mr. Taungs, and a few others have been brought to light, the time between their days and ours is becoming shorter. Scientists are apparently finding themselves hard put to further deceive a credulous public by fairy tales of a million years for man's tenure upon the earth. So with each fresh discovery the time becomes less and less.

The writer was in Palestine last year when a similar discovery to the present one was made at Athlit. At that time there were unearthed "three Neanderthal skeletons of adult mousterians, estimated to be 75,000 years old." The facility with which these dates are fixed is amusing. Here is something that has puzzled us concerning the ages that have been attributed to these skeletons. Supposing that they were true, what would be the population of the earth, taking an average ratio for the doubling of the population? For instance the latest figures sent out from Geneva give the present population of the world as approxi-

mately two billion (2,000,000,000). We are told that the population has doubled itself in the last hundred years. Striking an average of 168 years for each doubling of the population, we find that a little over thirty-one doublings take us back some 5,200 years, which approximates the time of Noah and his family, from whom are descended the entire inhabitants of the world. If objection should be taken to 168 years as the time of the doublings of the race in general, it is rather a striking fact that the same average applied to the Hebrew race on the basis of the present number of Jews in the world brings one back to the time of Jacob, from whom came the twelve tribes.

The object of these figures is obvious. If man has been upon the earth for the tremendous length of time that some of these scientists would have us believe, what would be the present population of the world? It would be simply incalculable. On the basis of 168 years per doubling and going back only ten thousand years there is a fraction under sixty doublings. On that basis the population of the world today should be nine hundred and forty thousand, three hundred and twenty-six billions, nine hundred and twelve thousand millions. In figures this vast number would be expressed thus: 940,326,912,000,000,000.

If man's antiquity dates back 30,000 years, as some would have us believe these skulls indicate, the number of people upon the earth today is expressed in twenty figures, and if the first pair existed 100,000 years ago there would not be standing room upon the land surface of the earth for the population that would inhabit it.

Some of these figures are taken from a recent volume entitled "Evolution Cross-Examined" by David Simpson of Australia. What answer have evolutionists who place man's beginning in the dim and distant past and talk glibly of a million years that human beings have been on the earth to make to these figures? Let us not be deceived by the fairy tales that are continually being published regarding the antiquity and the age of man. The chronology of the Old Testament giving the creation of man upon the earth as being 4,000 B.C. is not inspired, but we do well to remember that it is approximately correct and coincides with the facts of science and the revelation of God's Word.

Winona Lake School of Theology

THIS School of Theology is entirely inter-denominational. Annually almost a score of states and countries are represented in the student body—and about an equal number of denominations.

The instructors for the summer of 1934 are: Dr. J. Campbell White, Dr. Gaius J. Slosser, Dr. Samuel M. Zwemer, Dr. Kyle M. Yates, Dr. J. A. Huffman.

The subjects which are included in the curriculum for this year are: Ministerial and Church Efficiency; Church History; Comparative Religions and Missions; English Old Testament (Isaiah), English New Testament (Romans and Galatians), and Greek New Testament.

Work may be pursued in either of the two semesters, each of fifteen days, the first one beginning on July 5 and the second one beginning on July 24.

Winona Lake is an ideal place in which to spend a summer vacation in profitable study and with beautiful surroundings. It is one of America's beauty spots dedicated to religion, education and wholesome entertainment.

The management of the school also announces Extension Courses throughout the Conference from August 13 to August 25.

An advertisement of this school appears in this issue which offers a Prospectus free by addressing the Dean—Dr. J. A. Huffman, Marion, Indiana.

The Bible Conference is in charge of Dr. W. E. Biederwolf and the Extension work is in charge of Dr. J. A. Huffman.

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

Some Apt Terms

A WRITER in *The Evangelical Quarterly,* edited in Edinburgh, Scotland, makes use of some very descriptive terms. He speaks of much modern religion as "invertebrate religion," and says that it "cannot be styled a thing of beauty." It is absurd "to call curvature of the spine graceful." Again he remarks that, "in molluscuous days like ours," the "firm backbone" of the Independent of earlier times deserves a meed of praise from honest hearts. Here is a good adage from John Trapp: "We must not make either censure's lash or charity's robe too long."

God One in Three

According to W. E. Vine in his notable book, *"Christ's Eternal Sonship,"* a Unitarian recently said to a believer in the Trinity: "If what we believe is true, you are idolaters; if what you believe is true, we are not Christians." Well, that is putting it bluntly; but it is true. Since the New Testament plainly teaches the doctrine of the Trinity and also that of the deity of Christ, we must leave it to the judgment of clear-headed people as to which alternative must be chosen. The Trinitarian doctrine, however, is not Tritheism—that is, the doctrine of three gods. No; it is the doctrine of three Persons subsisting in the one Godhead. God is one as to substance; three as to centers of self-consciousness. You and I have each only one ego, and hence each of us is only one person. God is so rich in self-consciousness that He has three *foci* or powers of knowing Himself, and hence subsists in three Persons.

Convicting Himself

In the January number of this magazine we gave a paragraph to the case of Professor Angus of Sydney, Australia. Before us at this writing lies the pamphlet which he issued under his own name in reply to his critics, who charged him with teaching doctrines contrary to the orthodox faith and the standards of the Presbyterian Church, to which he belongs and in one of whose schools he is a teacher. The very title of his brochure gives him away, and convicts him of holding an unevangelical position. The title is *Christianity and Dogma.* It is plain from this title that the author means to draw a contrast between what he calls Christianity and dogma, as if they were hostile to each other. But here he puts himself wrong *prima facie.* What is a dogma? In the true and scientific sense of the term, it is a scriptural doctrine that has been adopted by an ecclesiastical body. If it is not taught in the Christian Scriptures or is contrary to them, it is a false dogma. If it is clearly taught in the Bible, it is a true Christian dogma. So to put Christianity and dogma in opposition to each other is unscientific and wrong, if the said dogma is in accordance with the teaching of Holy Writ. Thus Professor Angus exposed his lack of technical theological knowledge. He likewise proved that he has fixed up a system of doctrine that does not agree with true Christianity, and yet calls it by that name. Rationalists are odd thinkers.

Jibing at Biblical Doctrine

There is a way of deriding Christian truth by indirection; and yet those who can read between the lines know what the writer or speaker is driving at. In the pamphlet above referred to by Professor Angus, we read the following (p. 11): "Christianity does not put twentieth century men into a twentieth century world to live with first century minds and a first century apocalyptic outlook." Now what is he hinting at by

that statement? It is plain as plain can be that he is driving at the teaching of the New Testament, and is scoffing at belief in it. He can mean nothing else when he speaks of "first century minds and a first century apocalyptic outlook." He means to say that "twentieth century minds" (of which his is one) have outgrown the teaching of the New Testament. If he does not mean that, his jibe is a pointless one. Who are the well-known people of the first century if they are not Matthew, John, Peter, Paul and the rest of the New Testament writers? And yet the General Assembly which heard his address passed a declaration to the effect that Professor Angus was loyal to the Presbyterian standards! Surely, surely these are days of strange theology and tangled mentality.

John's Testimony

The witness of John the Baptist to the pre-existence of Christ was positive and explicit. Note what he said about Christ (John 1:30): "This is He of whom I said, After me cometh a man which is preferred before me: for He was before me." According to the flesh, Christ was born six months after the birth of John the Baptist. Then how could Christ have been before John? The only explanation is that John, by the inspiration of the Holy Spirit, knew of our Lord's pre-existence as the Son of God. Thus John's testimony agrees with the testimony of John the Apostle, who wrote: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us." Now, let us remember our Lord's tribute to John the Baptist (Matt.11:9-11), and we have the doctrine of our Saviour's pre-existence fully established on divine authority.

John's Further Witness

The Baptist also bore testimony to the atonement which Christ wrought when he said, pointing to our Lord: 'Behold, the Lamb of God who beareth the sin of the world" (literal translation, John 1:29). This agrees with Isa. 53:6: "And Jehovah hath laid on Him the iniquity of us all." Also with 1 Pet. 2:24: "Who His own self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." John's reference was undoubtedly to the paschal lamb of the Passover, or to the scape goat which carried off the confessed sins of the people into the wilderness. Here we have two outstanding doctrines proclaimed by the Baptist. First, the deity of Christ, for only a divine person could bear the sins of the whole world and thus make reparation for them. Second, the doctrine of vicarious atonement, for the Lamb of God bore the sins of the whole world; which can mean nothing than that He was man's Substitute before the law of eternal justice. Yes, John, the divinely chosen forerunner of our Redeemer was thoroughly evangelical.

A Recent Witness to the Atonement

In our department of "Reviews of Recent Books" will be found a notice of Dr. W. Graham Scroggie's new book, *Facets of the Faith.* It is a book that has many facets, and they flash forth beautifully the radiance of evangelical truth. Dr. Scroggie is a polemicist of the right kind—firm and positive, and at the same time kindly in spirit. On page 27 we find a fundamental statement regarding the atonement:

> In the past great self-sacrifice has been shown by countless men and women, who have gladly died for their family, or their nation, or their convictions; but the death of Jesus is the only one in history for which the claim was ever made, either by the sufferer Himself or by his friends, that it was an expiation for the sin of the world. This is the claim on which Christianity rests . . . Little is said in Paul's letters of the life of Christ, but a great deal is said about His death. The Pauline theology centers not in Bethlehem nor in Nazareth, but in Calvary. Everywhere the atoning sacrifice of Christ is declared to be alike the ground and strength of Christianity; and the apostle will glory in nothing save the Cross of the Lord Jesus Christ.

Sad Departures from the Faith

Dr. Edwin Lewis is a professor in the Theological Seminary of Drew University. He is the man who was criticized so severely some years ago by our Dr. Sloan. Recently he came out with another book. We have not seen it, but the careful book reviewer of *The Presbyterian,* Philadelphia, Pa., has some pertinent things to say about this production:

He (Professor Lewis) regards the experiences of the Hebrew people as largely, if not entirely, naturalistic, to the minimizing, if not utter ignoring, of the element of revelation. It is a matter of indifference to the author whether the book of Jonah was history or allegory, so long as it conveyed the truth that God loved Nineveh . . . What we call revelation was simply the lessons learned by the experiences of the Biblical writers, and written as a matter of record. This eliminates revelation and inspiration at one fell stroke. . . . The book, while small in compass, is viciously naturalistic throughout, and to be condemned as thoroughly un-Christian and subversive of Christian truth. It was approved by the Committee on Curriculum of the Board of Education of the Methodist Episcopal Church.

Finding Peace with God

The following is quoted from the late Dr. Melvin G. Kyle's last book, *Mooring Masts of Revelation*:

A cultured, well-educated Hindu once asked my friend, Dr. Cleland: "Has your religion brought to you peace with God? Mine has not done so. I wish to know if the Christian religion brings peace."

The answer is a positive *yes!* "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This has become a matter of direct experience with every one who has accepted Christ by faith. Why? Because, as He Himself said: "I am the way, the truth, and the life. No man cometh unto the Father but by me." Why does not the Hindu find peace with God in his religion? There is only one answer: he does not accept Jesus Christ as the only mediator betweeen sinful man and God the Father. God is a Trinity, and if a person will not accept the Second Person of the Godhead, the Holy Spirit, the Third Person, will never lead him to know the First Person.

The Chief Emphasis

From a writer in the *Lutheran Herald,* Minneapolis, Minn., we borrow the following significant paragraph:

If Christianity is to be effective in counteracting negative influences and in promoting true spiritual welfare, it must be personal and vital. It is said that the only religious groups in Russia who have shown any real power of resistance against the anti-Christian program are the Protestant groups. With the great majority of the members of the Greek Orthodox Church, religion, it is claimed, was merely formal, and when ecclesistical pressure was removed, there took place an appalling apostasy from the church. In the Protestant groups, however, Christianity really meant something, and they clung to it in the face of most bitter persecution.

Jehovah not a Tribal God

How is Jehovah revealed in the Bible? In a special sense He is represented as the God of the Hebrews, because through them He meant to bring Immanuel into the world to redeem it. In another and a broader sense, He is often called the God of the whole earth. This fact is shown in His dealings both with the people of Israel and their oppressors, the Egyptians. Regarding the plagues which He brought upon Pharaoh and his people, Dr. Kyle has this to say:

The declared intention of all these providences was this: "And ye shall know that I am the Lord your God;" then, that "the Egyptians shall know that I am the Lord in the midst of the earth," not merely a tribal God, but God of the whole world, and "none like me." Finally this revelation of God was to be for all time: "that thou mayest tell it in the ears of thy son, and of thy son's son."

The Quest for Truth

This is a favorite expression with men of a liberal tendency. Of course, in one sense it is a correct expression. We are always in search of more and more truth. That quest will last as long as we live if we care to make advancement. But it is wrong when by it is

meant that believers have attained to no certain religious truth. For example, an endorser of *Re-thinking Missions* says that we Christian believers must join with the other religions "in the quest for truth." But such talk implies that the truth has not been revealed in Christianity. That is contrary to Christ, who said, "I am the truth." He also said, "If any man willeth to do His will, he shall know of the teaching, whether it is from God, or whether I speak from myself" (John 7:17). Again Jesus said: "If ye abide in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free" (John 8:32, 33). The Holy Spirit makes a direct impact upon the believer's consciousness, and Christ said that He is "the Spirit of truth."

More and More Truth Forever

Anent the statements in the preceding paragraph that believers shall know the truth, Dr. Melvin G. Kyle, in the book previously referred to, makes some suggestive remarks:

> Mark I do not say, "makes us know everything." There is no promise that, even in glory, we shall be made perfect in knowledge; only perfect in holiness. Let us hope that to all eternity there will still be something for us to learn, and that we will still go to see what we can see. The lazy man's hope of heaven as a place where, to all eternity, we shall sit on a rainbow and swing our feet, has no attraction for me. The lure of all learning, in all life here and hereafter, is the lure of the unknown.

Israel's Route to Sinai

In his enlightening book, above referred to, Dr. Kyle tells us that he followed Israel's route from the crossing of the Red Sea to Mount Sinai. Thus he found additional evidence that the Biblical description of that journey is historical. Let us note what he says:

> The road from the crossing to the mount is exactly described in the narrative (in Exodus). "What is the best guide-book to take with me into the desert?" I once asked a German missionary to the Bedouin in the Sinai region. "Oh," he answered, "the Book of Exodus; it is much better than Baedeker." Armchair students at a distance of three to seven thousand miles may speculate about the route and have honest doubts; but I have never known any one who had carefully gone over the route who had any doubts on the subject at all. One passes through the same experiences as the Israelites, and finds everything at the right distance and in the exact order of the narrative.

How a Liberalist put It

Some time ago we listened to an address by a minister who classified himself as a "liberal." Two or three times he used the phrase "we liberals," thus including himself among them. We give in essence what he added. He said that "the Fundamentalists may be mistaken in a hundred—yes, in a thousand ways;" but in one thing they are ahead of "us liberals"—they have a keener sense of God than "we liberals" have. We wish he would point out a hundred points in which the Fundamentalists are in error. We would not ask him to point out a thousand—but would be satisfied with a hundred. More than that, if the Fundamentalists have a clearer experience of God than the "liberals" have, we hold that such an experience is a most vital thing in the Christian religion. A religion that fails to give its adherents an experience of God is, by that very token, a very poor affair.

The Quest for God

The Christian religion is not a human discovery; it is a divine disclosure. The Christian believer, who has had an experience of God through faith in Christ, cannot join with the adherents of other religions in "the quest for God," as some modern thinkers hold. That would mean that God has not revealed Himself in the Bible and in the plan of redemption through Christ. For many people, it is true, there must be a seeking for God. The Bible says: "Seek ye the Lord while He may be found; call upon Him while He is near." Jesus also said: "Seek, and ye shall find." And James: "If any of you lack wisdom, let him ask of God, . . . and it shall be given him." But

these verses refer to unregenerate sinners. Unless they are willing to ask, seek and repent, they cannot have the inner assurance of the divine existence, love and pardon. But the regenerated person has received that certitude by the inner witness of the Holy Spirit. This does not mean that the believer has the "superiority complex," and considers himself either wiser or better than other people; for he did not receive this assurance by his own intellection, but purely by the grace and mercy of God.

The Date of the Psalms

We find so many telling and relevant things in Dr. Kyle's last book (reviewed elsewhere in this magazine) that we want to share them with our readers. Referring to the dissecting Biblical criticism, he says (p. 124):

> Criticism has attempted to bring the whole Psalter down to a very late date. Some would have us believe that the Psalms are all Maccabean. However, the archeologists, who most clearly discover the characteristics of the ages in both the literary compositions and the material remains of each age, are inclined to restore the Psalter to its traditional place. Dr. Peters, in his admirable work on the Psalter, not only finds it to be predominantly a Davidic book, but incorporating also much of the pious effusions of still earlier ages. Dr. Albright, whose few translations of Psalms surpass all others, says he does not regard a single one of them as being Maccabean.

Was the Cross merely an "Incident"?

A recently issued book, which is recommended by the Board of Education of a great American church, contains some strange statements. Referring to Jesus, the author says: "What was the cross to Him? Naught but an incident in the life which He had already laid down for His kind." In the face of what Paul says this is a remarkable statement for any man who calls himself a Christian and desires to be held as a Christian teacher, to make. How did Paul look upon the cross? He said he "determined not to know anything save Jesus Christ and Him crucified." Again he said: "For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." Listen to the apostle again: "But God forbid that I should glory save in the cross of our Lord Jesus Christ." No; the cross of Christ was not a mere "incident." It was the crowning fact of His substitutional atonement for the sins of the world.

He Dislikes Doctrine

The liberal writer above referred to also relieves himself of a gird at doctrine. He says "that men are made new not through distinctive doctrines, but through a knowledge of Him on whom we agree as the Son of God, even Jesus Christ Himself." Now, what was the need of that slam at "distinctive doctrines"? Is there not something very distinctive about Christ? Can a person believe almost anything about Christ and yet savingly believe on Him? Was not He the eternal Logos—the eternal Son of God become incarnate, dying upon the cross to make expiation for sin and rising again for our justification? And what is doctrine? It is simply Biblical teaching. Can men be Christians without accepting the true teaching regarding our Lord and Saviour? Christ taught that He came forth from the Father and that He would return to the Father after His work on earth was finished. That is doctrine, clear-cut and distinctive. Do not the Modernists believe that doctrine? If not, let them state clearly what doctrine they do accept.

Daniel Webster's Testimony

From a reliable source we quote Daniel Webster's high estimate of the Bible, and recommend it to everybody, especially to the negative critics:

> I believe that the Bible is to be believed and understood in the plain and obvious meaning of its passages; for I cannot persuade myself that a Book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt that none but critics and philosophers can dis-

cover it. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how suddenly catastrophe may overwhelm us.

Astronomy and the Astronomer

Have you ever known of the following incident? We confess that it was new to us until the other day. A skeptic was dilating on the vast dimensions of the physical universe. Then he said: "Astronomy proves how small and insignificant man is." "Oh, no!" said a believer who overheard the remark; "astronomy proves that man is the astronomer." Sure! The suns, moons and stars are not conscious of their existence. They cannot formulate a science of astronomy. It is man, even though he occupies only a few cubic feet of space, who studies the heavens and formulates a science of their movements and inter-relations. After all, qualitatively speaking, man is greater than the insensate material cosmos. It was made for his study and delectation. He was not made to be over-awed by it. At least, that is the inspiring doctrine of Christianity founded upon the teaching of the Bible.

The Blood of Christ

A friend of this journal asks us to explain what is meant by the blood of Christ. Doubtless she desires the meaning of the phrase so often used, "Atonement by the shedding of Christ's blood." This phrase stands for our Lord's whole atoning work. When He shed His blood, He died; His life went out, for the life is in the blood. There is a beautiful rhetorical figure of speech called *synecdoche,* which means that a part stands for the whole or the whole for a part, as, for example, we say, "fifty sail" when we mean "fifty ships." So the shedding of Christ's blood does not imply anything coarse, but stands for the entire expiatory suffering of Christ in man's stead in order to save him from sin. Thus we can very appropriately say, "Washed in the blood of the Lamb," or, "There is a fountain filled with blood, drawn from Immanuel's veins." The vicarious suffering of Christ is the ground and procuring cause of the sinner's pardon and cleansing.

Another Confirmation

Archaeology is ever making discoveries that strengthen faith in the veracity and historical character of the Bible. The following is copied from Ernest Gordon's contribution to the *Sunday School Times* for Dec. 9, 1933:

> In 1 Kings 16:24 record is made of the fact that Omri, king of Israel, bought the new site of Shemer for two talents of silver, and started to build thereon the city of Samaria. In April and May, 1931, Mr. Crowfoot continued the examination of this site of Samaria begun by the Harvard expedition in 1908. He reports: "As our predecessors, we find no trace earlier than the period of Omri, and it is clear that, as the Bible says, Samaria was founded by Omri."

About the Federal Council

A reader of this magazine asks us to name the personnel of the Federal Council of Churches of Christ in America and their church affiliations, and to state whether they are Fundamentalist in belief or Modernist. We will give such information as we have at hand. Dr. S. Parkes Cadman was the president of the Council, 1924-28. He is an outstanding Modernist, and belongs to the Congregational Church. In 1929 Bishop Francis J. McConnell, D.D., of the Methodist Episcopal Church, became president of the Council, and he is also a well-known Modernist. At present Dr. Henry Sloane Coffin is the president. He is also president of Union Theological Seminary, New York, and trains with the Modernists, although he may be somewhat more conservative than some of his compeers. He belongs to the Presbyterian Church (North). Dr. Harry E. Fosdick, Baptist, is a warm supporter of the Council, and his Modernism is known everywhere. Dr. Charles L. Goodell (Methodist Episcopal) is something of a puzzle to us. He seems to be evangeli-

cal in his sermons and books, and is an earnest evangelist, and yet he is—or, at least, he was—the Executive Secretary of the Committee on Evangelism of the Federal Council. How he can work with the outstanding Modernists of the Council is more or less of a conundrum. On account of the well-known Modernism of the Federal Council, some of the denominations refuse to be affiliated with it. Thus far we can see no signs of a change of heart in the main part of the personnel of this institution.

Reaching for the Gospel

"Teacher, please give me one of those little books," said tousle-haired Jimmy Johnson with emphasis, as he reached out an eager hand for a copy of the red-covered Gospel of John.

Jimmy was voicing the urgent desire of all his fellow-pupils in the one-room prairie schoolhouse away out in bleak Cherry County, Nebraska, where a teacher found, while preparing a Christmas program, that "the children did not even know of the birth of Christ, and had not the slightest conception of God."

Have you ever visualized the serious spiritual need of the boys and girls in the isolated sections of the western, northwestern and southwestern parts of the United States? These children are often deprived of the benefits of a Sunday School, or of a church service where the Word of God is preached. One teacher in Montana writes that their school is thirty-eight miles away from any church, and that they have no Sunday School nor preaching in her community. Another teacher in New Mexico writes: "I am especially interested in getting these books for the children, as this is an isolated school away from church and Sunday School."

Pressed by this urgent need, the Bible Institute Colportage Association, 843 N. Wells St., Chicago, founded by D. L. Moody in 1894, is making an earnest effort to place wholesome Christian literature and Scripture portions, such as the Moody Colportage books, Evangel Booklets, Pocket Treasurys, Gospels of John, and Gospel tracts, in the hands of the boys and girls in the pioneer homes of America, with the aid of the teachers of the one-room schoolhouses. These schools are scattered throughout North and South Dakota, Montana, Idaho, Wyoming, Nebraska, Colorado, Oklahoma, New Mexico and Arizona, and the number of scholars in each school ranges from nine to twenty-nine, seldom more.

"My pupils are hungry for such material as yours," states one teacher. Another says: "I shall appreciate very much your generous offer. It is the first of the kind I have ever received." Surely the fields are "white unto harvest"!

Coming

EMMA G. COLE

Do the days seem dark, portentous,
Threatening voices fill the air?
They but herald, O dear pilgrim,
Coming of a morning fair.

Do the clouds obscure our vision,
Evil forces close about?
They but herald, O dear pilgrim,
Jesus' coming with a shout.

Are destructive forces making
Inroads on the church of God?
They but herald, O dear pilgrim,
Truth of His unbroken Word.

To Himself He soon will gather
All His own as jewels rare;
To Himself He soon will beckon
Us to meet Him in the air.

Northampton, Massachusetts.

This is the lovely, joyful gospel of the Evangel of Christ which tells us what we have from this King. We have forgiveness of sins, deliverance from death, eternal justification and eternal life, all out of pure grace and mercy, without any merit in us, through Christ alone.—*Martin Luther.*

THE SANCTUARY

The Lord's Prayer

ROY TALMAGE BRUMBAUGH, D.D.

Jesus lifted up His eyes to heaven, and said, Father.—John 17:1.

THE seventeenth chapter of John is one of the spiritual alps of the Scriptures. Behold, Bethel, the house of God!

Dr. Roy Talmage Brumbaugh, D.D.

This chapter has been called the "holy of holies." We need to approach all Scripture with reverence, but this chapter needs to be approached with profound reverential awe and the realization that we are standing in the presence of God.

Augustine compared all Scripture to a stream in which a lamb might wade and an elephant might swim. This is especially true of John seventeen. In the original and in all translations, the words are simple, but, Oh, the depths thereof! After all commentators shall have written their last commentary, after all expositors shall have expounded the last word of the chapter, after all preachers shall have preached therefrom, the Church of God will be compelled to say about this chapter that the half has not been told.

Prayer

This is the Lord's Prayer. The prayer He taught His disciples to pray He did not Himself pray. John seventeen records the greatest prayer ever offered. It follows the greatest sermon ever preached. The Sermon on the Mount was, of course, a great sermon. Jew and Gentile, as well as Christian, delight in many parts of it. But the sermon beginning at John 14:1 and ending at John 16:33 is the greatest sermon Christ ever preached. Only the Christian believes all of it and finds constant comfort and strength in every line of it.

This prayer followed the institution of the Lord's Supper. The bread had been broken and the cup had been drunk. Sacraments and service are to be preceded, accompanied and followed by prayer.

This was a departing prayer. The Lord was about to leave the disciples. It is well for all of us and any of us to depart from our friends for a brief while or longer with a prayer in our hearts if not on our lips.

Although this prayer was spoken in time, it is timeless. The Great High Priest at the right hand of God is still offering up supplications found therein. What a Saviour!

This was an audible prayer. Many times Christ went out into the mountain to pray. The thoughts that came from His heart are not recorded. The prayer found in John seventeen was offered in the presence of the eleven. Private prayer is for individual inspiration and growth: public prayer is for the benefit

of the many. Individual prayer will never take the place of public prayer and public prayer will not take the place of private prayer. Christians need to pray both in private and in public. Men ought always to pray.

"Jesus *lifted up His eyes* to heaven and said, . . ." John very seldom records the posture of Christ, or His gestures. However, this uplifting of the eyes made such an impression on the disciple of love that he here records it. It is suggestive of the aspiration of the soul. Our souls need to rise above the sordidness, sin and troubles of the earth, and habitually bask in the sunlight of His presence. We must set our eyes on things above where Christ is, and not on things of earth.

Our Lord undoubtedly did not kneel. He was reclining at table and merely "lifted up His eyes to heaven." Some pray standing, some pray sitting, some pray kneeling, some pray lying on their backs, some pray lying on their faces. The posture of the body is incidental. The attitude of the soul is all important.

Father

"Jesus said, *Father* . . ." What reverence! What affection! What intimacy! I have heard men pray to God in a fashion something like this: "O Thou infinite, omnipotent, omniscient, omnipresent God, fearful in praises, doing wonders; Thou Consuming Fire, Thou God far removed from the haunts of mankind." I thought to myself, "This man never read the New Testament." I have heard men address God as a man would address a fellow on the street. I said in my heart, "This man never read the Old Testament." We are to come boldly unto the Throne of Grace, of course, but we are to come reverently, remembering that God is God, and that we are but sinful men; saved, it is true, but still sinners.

When Christ prayed for Himself, He addressed the First Person of the Trinity as "Father." When He prayed for His disciples, He called God "Holy Father." God is holy and His people are to be a holy people. By His holiness He separated His disciples from the unholy world. It was His will that they should be sanctified. Hearts need to be purified and spirits purged. Those who have been regenerated are being sanctified. May nothing impede the progress of this holy work.

When Christ prayed for the world, He addressed God as "Righteous Father." He thus declares the world unrighteous without Christ. Only those who are indwelt by the Spirit of Christ are justified. Those who have had the righteousness of God imputed to them by faith are called righteous. Justified ones may "Abba, Father," cry. The Spirit bears witness with our spirits that we are the sons of God. We know that now we are the sons of God, and therefore can pray, "Our Father, Who art in heaven, hallowed be Thy name."

The Hour

"Jesus said, Father, *the hour is come.*" This hour was predetermined from all eternity. In the eternal chamber, the Father, the Son, and the Spirit determined that the Son should die for the sins of the world at a certain hour. That which was predetermined in eternity was prophesied in time. Beginning at Genesis and continuing through the Old Testament we see the Coming One. Several times during His life the angry mob would lay violent hands on Jesus Christ, but our Lord passed through their midst unmolested because His hour had not yet come. Many of us have at times thought that our hour was at hand. But we were mistaken. Probably, when we think not, then shall the clock of our life strike twelve.

This hour was "the hour" of all hours. There have been many great and memorable hours in the history of the human race. It is a great hour when a unique thinker, philosopher, statesman, missionary, or preacher is born into the world. It is a great hour when any truly great man dies. The hour when any

nation rises or falls must be called memorable. It was a great hour when the armistice was signed. The hours that the world calls memorable have influenced nations or generations, but the events of "the hour" influenced God, man, the devil, and demons, eternally.

This was the hour of the death grapple between the Son of God and the prince of darkness. While the demons in the pit hissed and the angels in heaven looked on with awe, Christ completely and forever bruised the serpent's head.

As we know not our hour, we need to live as though the next hour might be our last. As the hour of Christ's departure out of the world was predetermined, so is the hour of the departure of any Christian predetermined by his Creator and Redeemer. Our days are numbered, and thanks be unto God, all the demons of darkness are unable to terminate our days. Christ Himself has the key of death and of hades.

Prayer Answered

"Jesus said, Father, the hour is come; *glorify Thy Son.*" This prayer was a prayer from God the Spirit through the human lips of Jesus to God the Father. God always answers His own petitions. He foreordains the prayer as well as the answer thereto. When many people are moved to pray for a definite thing, it is an indication that God has stirred up these petitions in the hearts of His people and will surely answer to His own glory.

When the veil of the temple was rent in twain from top to bottom, when the rocks rent their bowels, when the earth quaked, when the skies wept, when the sun hid its face in shame at noonday, the Father was glorifying the Son. When Christ arose, the Victor over the dark domain, the Father glorified the Son. When the risen Christ appeared supernaturally during the forty days, the Father was glorifying the Son. When Christ ascended up on high leading captivity captive, the Father glorified the Son. The descent of the Holy Spirit at Pentecost was infallible proof that the glorified Son was at the right hand of the Father.

Power

The Father has given Christ power over all flesh. It was upon this basis that the disciples were sent out. "*All power* is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . . . Lo, I am with you alway, even unto the end of the age."

Christ is the Commander-in-Chief of the heavenly host. He calls the stars by name and marshalls them according to His will. The winds obey His voice. The waves subside at the dictation of His mind. The elements cringe at His feet. Circumstances and men unknowingly acknowledge Him as their Lord. Whom He does not rule, He overrules. All things have been put under His feet. The hand that holds all grace is the hand that also contains all power, so that "all things work together for good to them that love God, to them who are the called according to His purpose."

Power has been given unto Him over all flesh in order that He should give eternal life to as many as the Father has given Him. The Father saw to it that the atonement of Christ should not be in vain. Before Christ died, He saw the innumerable seed that the Father had given unto Him because of the redemption completed.

Because Christ has power over all flesh, no power in earth or hell shall be able to prevent whom the Father has given unto the Son from receiving salvation. Our Lord could say, "The gates of hell shall not prevail against My Church," because Christ Jesus maketh the wrath of men to praise Him. His kingdom shall come. His Body shall be completed. The elect yet unborn shall receive eternal life.

Men cling to temporal life and that is natural. A king once cried that he would give his kingdom for a second of time. If man would give a kingdom

for a second of time, what should he not give for that which is infinitely more than time? Eternal life cannot be bought, but it may be received as a gift. Temporal life may be terminated by external forces, or by invisible disease. No one can terminate eternal life, or take it from one who has received it from God.

Christ gives life that knows no end and crowns that shall not fade away. Although offered to all flesh, only the few receive it. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Knowledge

The purpose of eternal life is found in verse three. This verse seems to reveal the purpose of eternal life rather than to define eternal life. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Life and knowledge go together. Those who have the life have the knowledge. Those who have not the life have not the knowledge of the one true God and Jesus Christ. The time is coming when all shall know Him, from the greatest unto the least. Infant voices shall proclaim their early praises on His name and hoary heads shall bow before Him. The time is coming when the knowledge of the Lord shall cover the earth as the waters cover the sea; but the millennial days are not here yet. The remnant know Him now.

The Mohammedan has his god, the Jew has his god, the deist and the rationalist have their god, the Mormon has his god, but these are gods made by hands or by the perverted imagination of the carnal heart. There is only one true God and that is the God presented to us in the Old and New Testaments. He is not a name or a notion. He is a Person. He has no rivals. He is in a class by Himself. He is the *only* true God.

To know God, it is necessary to know Jesus Christ. "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh and dwelt among us,—full of grace and truth." "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him." Jesus said, "He that hath seen Me hath seen the Father." There is no revelation of God outside of Jesus Christ. Those who know Christ are those who know the only true God.

John said, "Those who say, 'I know Him,' and keep not His commandments, lie." Knowledge and obedience go together. If we know Him we will obey Him. Obedience is the indication that we know Him. "To obey is better than sacrifice and to hearken than the fat of rams." "Why call ye Me Lord, Lord, and do not the things which I say unto you?"

John tells us that he that loves not knows not God. Knowledge and love go hand in hand. Those who know Christ love Him. We love Him because we know Him. The heart that has received eternal life sings,

My Jesus, I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art Thou;
If ever I loved Thee, my Jesus, 'tis now.

Knowledge and yieldedness go together. "If any man will to do His will, he shall know . . ." The Son came to do the Father's will. He conformed perfectly. We have been given a will to return unto God. The man who wills to do God's will knows. He who knows God lives thus: "Thy will be done," and prays:

Have Thine own way, Lord! Have Thine own way!
Thou art the Potter; I am the clay.
Mould me and make me after Thy will,
While I am waiting, yielded and still.

We know Him if we are like Him. I wrote to a friend of mine stating that I could not fill a speaking engagement because of physical infirmity following

sickness. The letter I received would have been termed brutal had I not known the man. He is strong and healthy, and knows nothing about physical infirmities. Only those who have been struck down by epidemics and disease know the weakness that follows. Pain is known only by those who have been smitten by pain. Christ was in all points tempted like as we are, yet without sin. He knows, and He is sympathetic.

We know Christ if we are like Him. If we are like Him we know Him. The more we know about Him, the more we become like Him. The more we become like Him, the more we know about Him.

Glorifying God

Jesus said, "Father, glorify Thy Son. *I have glorified Thee on the earth.*" The Son did not glorify the Father in the heavenlies where all know Him and love Him and worship Him. The Lord said, "I have glorified Thee on the *earth.*"

The chief end of the Christian is to glorify God on the earth. We may pray for health, but only if we pray that God may be glorified through it and by it. We may pray for wealth if we want to glorify God by means of gold and silver. We may pray for position if we really desire to glorify God therewith. If we shall glorify Him here, we shall be glorified with Him hereafter.

The Son glorified the Father by His immaculate life. When Pilate said, "I find no fault in Him," the Father was glorified. Christ glorified the Father by His words. He said that He spake the words the Father gave to Him. When He spake as man never spake, the Father was glorified. Christ glorified the Father by His works. When He opened the eyes of the blind, unstopped the ears of the deaf, cleansed the leper, raised the dead, the Son glorified the Father.

When our lips and lives express the gospel we profess, we glorify the Son. When we by faith do works that the world cannot do, we glorify Him Whom the Father sent into the world.

Christ glorified the Father on the Cross when He said, "It is finished." A perfect work had been done. No other man ever did a perfect work. Just as there is no rose without blemish, and no diamond without flaw, so there is no man without fault. An imperfect man cannot do a perfect work.

Christ finished the work the Father had given Him to do. When an artist dies, he leaves behind him unfinished canvass. When a poet dies, he leaves behind him unfinished poems. When a professional man dies, he leaves behind him unfinished cases. When a business man dies, he leaves behind him unfinished business. When Christ died, He left behind Him nothing unfinished. Redemption had been completed. There was nothing more to do. Man had been saved. There was remission for the sins of the world because Christ's blood had been poured out.

He who began a good work in us will finish it. If you have been regenerated, you shall be glorified.

Christ Glorified

Christ glorified the Father on earth, so that He could say, "O Father, *glorify Thou Me* with Thine own self with the glory which I had with Thee before the world was." Before the world was, Christ was. He is the *I am,* Who was, and is, and is to come. From everlasting to everlasting Christ is God. He had glory with the Father before He came into this world. He put aside this glory that He might take on Him the form of a servant, being made in the likeness of men.

He came not to this earth as Deity robed in flames, but as a man clothed in the garb of a servant. Christ asked the Father in this prayer to reinvest Him with the glory which He had in His preincarnate state. However, it is well to remember that He who is at the right hand of the Father is not only God, but also glorified Man. His humanity has been lifted to the place of supreme exaltation.

It is of His humanity that the apostle is speaking when he says, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"Jesus lifted up His eyes to heaven, and said, Father." Be ye imitators of God, as beloved children.

Tacoma, Washington.

The Early Christian Church

HAROLD J. OCKENGA, B.A.

Deacons

Acts 6:1-8

WHEN the number of the disciples became too large for the personal supervision of the apostles a new difficulty arose. Due to the racial differences in the early church, natural jealousy and diversity broke out. The Grecians murmured against the Hebrews. The Grecians were Greek-speaking Jews; the Hebrews were Aramaic-speaking Jews.

The apostles dealt with the situation wisely and well. As a result we have the institution of a new order of servants commonly known as deacons.

Action Decided Upon—To Seek Deacons

It was not reason that the apostles should leave the Word of God and oversee the daily ministration. They were preaching and studying the Word. God had attended their efforts with great success. This takes much time, only a minister knows how much. And well may he be thankful for a good board of deacons. The common sense thing to do was for the apostles to appoint assistants.

The apostles left the choice of the men to the people, who elected them on the qualifications of their character, their spiritual life, their tact, justice and sympathy. Following the general election these men were fully appointed by the apostles, who then were able to give themselves continually to prayer and to the ministry of the word.

The Men Chosen as Deacons

This situation in the church was full of dynamite. It might have resulted in a division which would leave two denominations: the Grecian Christians and the Hebrew Christians. The wise decision of the apostles averted it, however. The same pleased the people.

The selection reveals the deference in which the Hebrews held the Greeks and their complaint. All seven deacons were Greek-speaking Jews. Though the Hebrews were far in the majority, they elected all the members of this new order from the complaining minority. It was a wise solution. Very little is known about four of these deacons. Two of the others, Stephen and Philip, will be the objects of a topic. The third, Nicholas, should be differentiated from the man after whom the Nicolaitans, referred to in the Book of Revelation, were named. A false tradition attributes this sect to him. There is no basis for it. All seven were full of faith and the Holy Ghost.

The Activity of the Deacons

If this is the same order, spoken of by Paul in his epistles as deacons, we here behold the rite of ordination. It was by prayer, by the laying on of hands, and by the designating of their task. The Hebrew rite was accompanied by the gift of the Holy Spirit to empower the men for their labors.

The effect upon the church was that the Word increased in its influence because the apostles were freed to do their

specific task. Immediately after this we read that a great company of priests were obedient to the faith. The Pharisees were numbered among the Christians.

At once Stephen and Philip began to make their outstanding contribution to the Christian church. They reveal the special power given to them through the gift of the Holy Ghost at their ordination. The Jews could not resist the wisdom by which Stephen spoke, and Philip conducted a great revival. This institution of the order of deacons cleared up a difficult situation in the church and enabled it to move along in power. If we should ultimately decide that these men had a power which was peculiar at this time, nevertheless the need for men in the church devoted to ministrations among the poor is plainly evident.

Stephen, or a Life of Power

Acts 6:5—7:60

LET us remember that the characteristics of the early Christian church were a continuance in the apostles' doctrine and fellowship, breaking of bread from house to house, and prayers. As a result great fear came upon unbelievers because of wonders and signs which were accomplished; gladness and singleness of heart existed among those who were saved.

The condition which brought Stephen to light was the community of goods among the early Christians which gave rise to a complaint on the part of the Grecians. This was not a communism. The crowning success of the church in Jerusalem had made it of unwieldy size and assistants were ordained to help the apostles.

Stephen was chosen because he was full of grace and of the Spirit. He was head and shoulders above the average man spiritually. His personal character was beautiful, courageous, and forgiving. His public service was impartial, kind, and loving. As a Hellenist he could sympathize with the minority. The most marked thing about Stephen, however, was the presence of the Holy Ghost in his life. This resulted in great power.

Power in Practice

With Stephen the presence of the Holy Spirit manifested itself in wonders and miracles. Stephen walked upon an apostolic level. His life was glorious in victory over his own desires. His time was consumed in doing good for others. Stephen's spiritual experience was a dynamic that drove him to practical service.

The presence of the Holy Spirit in the life of the consecrated Christian should likewise be practical. It should manifest itself in a deep spiritual experience through our possession of conquering power, or personal sovereignty. It should manifest itself in high ethics, expressing themselves in right living, benevolences, doctrinal consistency, and personal witnessing. James is right when he says, "Show me your faith. without your works, and I will show you my faith by my works."

Power in Polemics

The Jews could not resist the power by which Stephen spoke. He is a transition man in the New Testament church. There is a new element in Stephen which caused his death. It is the truth that blossomed out in the preaching of Paul. The speech and death of Stephen marked the transition of Christianity from its earliest Jewish form to its extension among the Gentiles. A hasty reading of Stephen's speech shows that he knew the Bible history of Abraham, Joseph, Moses, and their successors, the Bible prophecy fulfilled in the coming of Christ, and the Bible doctrine which anticipated the great truths clearly developed by Paul.

The speech of Stephen produced great conviction in the Jews. It was interrupted by ejaculations. It was concluded with a personal application to the Jews, after which Stephen was granted a vision of the resurrected Lord of glory.

The Power in Persecution

The conviction wrought in the hearts of his hearers aroused them to a hatred of him and to active persecution. They trumped up a case against him, which, like other portions of Stephen's life, was very parallel to the case against Christ. There followed an uncontrollable outbreak of the mob. Even as heaven beamed from the countenance of Stephen, hell seemed to grin from the condemned men. They dragged him without the city and stoned him.

Stephen died praying for the forgiveness of his persecutors. This scene, so like unto the crucifixion of Jesus, was forever implanted upon the mind of Saul who watched him. No man can estimate the influence of the martyrs in the conversion of multitudes. The man Stephen surrendered his Spirit-filled life in exchange for a Spirit-crowned and Spirit-constituted life.

Philip and Simon

Acts 8:1-25

HERE is the description of the first persecution which was the greatest means of the spread of Christianity. It sowed the seed in the heart of Paul, it caused the death of the first Christian martyr, Stephen, and it scattered the Christians abroad. Many were crowded into prison, and inquisition methods were instituted. It was a harbinger of the Roman persecutions, a prototype of the Waldensian, the Hussite, and the Huguenot persecutions, and is a prophetic glimpse into the great persecution which is to come. Yet the church thrived on it then and has ever since. Since the death of Stephen, the white bones of the saints have been strewn along the red road of martyrdom.

A direct benefit of this persecution was that the Christians went everywhere preaching the Word. Hitherto their efforts were restrained to Jerusalem and Judea, but now the message reached the outside world. Persecution has always played a prominent part in the spread of the gospel. Wherever a true Christian goes he must speak forth his message.

Philip went to Samaria and began to preach. He had a peculiar relation to Simon, the Samaritan sorcerer. Let us watch the progress of the gospel in the life of Simon.

Simon and the People

Sorcery is greatly condemned in the Bible. It is identical with witchcraft or the black art, and is practiced through the instrumentality of Satan. The Bible does not teach that it is possible to commune with the dead, but sorcery is communion with satanic spirits. Simon practiced sorcery in the large and beautiful city Samaria, which was the capital of the northern kingdom in the days before the captivity. After its destruction it was rebuilt by Herod. Here the sorcerer lived, deceived people, and drained pocketbooks.

Simon was a false religious leader. He gave out that he was some great one from God, and used this power to bewitch the people. He was the czar of the town, and no man dared to cross him because of his power. But one day something happened and the town "boss" didn't have a word to say about it. He sat helplessly on the side lines and watched the procession go by. God came to town and Simon took a back seat.

Simon and Philip

Philip began preaching in the synagogue and in the market place. Almost immediately his healings attracted attention and crowds thronged him. People harkened to his message and many were converted. We read that there was great joy in that city. The joy was of sins forgiven and of deliverance from Satan's captivity.

Simon was a bystander looking on with profound interest. He saw his power gone and the uselessness of fighting against this man. Thus in a suave, diplomatic way he decided to be bap-

tized along with the people, and then when Philip was gone he could reassert his power. It was a hypocritical practice but was similar to what thousands are doing today who join church for social or political reasons.

Sin still lurked in Simon's heart. He believed there was power in the new religion, but the demons believe and tremble. Simon was not willing to renounce his sin and sorcery in order to live an honest Christian life.

Simon and Peter

When the Jerusalem council heard of the Samaritan revival it sent Peter and John to carry it on. Their arrival marked a new phase of the revival. As yet the Holy Ghost had come upon none of the people. They set about explaining the meaning of Pentecost and the experience of a Spirit-filled life. Before long the Samaritans were enjoying the benefits of the dispensation of the Holy Spirit.

When Simon saw that the apostles had power to give the Holy Spirit through the laying on of hands, he revealed his hypocrisy. He asked to buy that power. He was materialistic, thinking that money could buy everything. He was man-centered, thinking that power could make him happy. He was self-motivated, desiring everything for himself.

Simon's mistake was soon manifested when he spoke to Peter. Peter didn't hesitate to deal with the town "boss." He declared that Simon's mistake was fatal and that his money would perish with him, for his heart was not right in the sight of God.

Simon realized his awful condition for the first time, and he besought Peter to pray for him, that none of the things of which he had spoken should fall upon him. The Scripture does not say whether he was converted, but if Simon was in earnest in his repentance we know that God did not reject him, for whomsoever cometh unto him shall in no wise be cast out.

The Life that Has No Morning

J. H. JOWETT, D.D.

Isaiah 8:20

IF a man build not according to the plumb-line, there cannot dawn upon him the glory of a finished pile. If a man despise the plumb-line, his work will not issue in a shining temple but in a dismal rubbish-heap. Even in architecture there is no morning for the disobedient: there is only the darkness of futility and disorder. The rebellious builder, who builds as he pleases, is assuredly moving toward chaos and night. And if a man build not his life according to the divine Word, there will be for him no morning of bright and finished achievement. The trend of his day is toward a miserable sunset and not toward the morning star and the things of the perfect day. When a stone is well and truly laid it is sealed with the promise of glory; when it is laid in iniquity it is sealed with the assurance of doom.

"Light is sown for the righteous!" It is God, who said, "Let there be light," who still makes all our mornings; and it is only when our wills are buried in his will that we become the children of promise, the promise of a wonderful dawn. There are some people who are most evidently and conspicuously people with a morning! It is not a matter of wealth or poverty; it is a matter of spirit, and attitude, and relation; and we can clearly see that they are stepping *eastward*, and their faces are even now catching the first flush of the dawn. And there are others who are quite as evidently people without a morning. We consider their mode and manner of life, we think of twilight and evening bell, of sunset and coming night. Their little game will be played out today; quite played out!

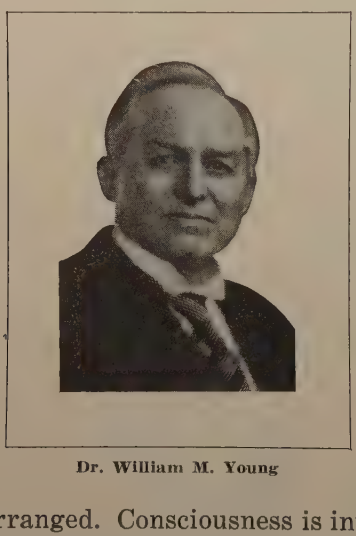
The man who builds on falsehood has no morning. The nation that builds on falsehood has no morning. It is truth alone that belongs to the dawn, and has the promise of the day. Falsehood belongs to the darkness, and in darkness and dissolution it will find its appointed end. "For yet a little while, and the wicked shall not be." "But he shall make thy righteousness go forth as the light, and thy judgment as the noonday."

Current Religious Thought

Spiritual Experiences

WILLIAM M. YOUNG, PH.D.,SC.D.,D.D.

CARLYLE calls materialism a "religion of dirt." Dirt has no consciousness with which to know itself. If materialism were true, we would not even know that we were dirt. Our bodies with their various organs are made of the same kind of substances as the trees and rocks and other things about us only differently compounded



Dr. William M. Young

and arranged. Consciousness is internal knowledge. Every process of the mind, whether it be knowing, feeling, or willing, is a conscious act. Descartes, the great French philosopher, relied upon the capacity for thought as a proof of spiritual existence: "*Cognito ergo sum,*" "I think, therefore, I exist," was his formula. Thought is a proof of our spiritual nature.

Personal experience and personal consciousness form the very bed-rock of all knowledge. Deny personal consciousness and experience, and you have nothing upon which to base knowledge. The Creator has given us the faculty of knowing, and put us in a position to know Him. The inventor suits his machine to its purposes. When God made man He gave him receptive faculties adapted to his own power to impart knowledge. He never made man so deaf that he could not hear the whisper of His own still small voice, nor so blind that he could not discern the presence of God in His universe. The sheep can understand the voice of the shepherd; the child can understand the call of its father; and the child of God can understand the witness of the Spirit of God.

God has made the way of salvation so plain in Christ Jesus that one can have experimental proof all the way along. Jesus says: "If any man will do His will, he shall know of the doctrine" (John 7:17). The Holy Spirit convicts of sin, and any one can start with the sense of his own sinfulness, the feeling that Paul represents, when the cry of the awakened sinner is, "O wretched man that I am! who shall deliver me from the body of this death?"

Woodsmen cut the bark off trees along the safe route through the forest so that any one can follow the blazed trail to safety. Christ has blazed the whole way to safety; following His way one may practice secret prayer: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

Proofs of Pardon

How shall I know that I am a Christian? This is a pertinent question. Soon

after one is born he comes to self-consciousness. Soon after one is born again he finds that he not only has a consciousness of the fact, but he has also a God-consciousness. Paul says, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). Some psychologists talk about "necessary ideas." They say that "being, cause, space, time, number, resemblance and difference," are necessary ideas. To the believer, the fact of adoption, the witness of his own spirit, and the witness of the Holy Spirit, are "necessary ideas." He feels as sure of his acceptance with God in Christ Jesus through the witness of the Holy Spirit as he is sure of "being, cause, space, time, number, and resemblance and difference."

Three Lines of Evidence

The Bible seems to give three main lines of evidence. "The kingdom of God is within you" (Luke 17:21). "The kingdom of God is something subjective and also something objective. If a man be a Christian, there will be an inward evidence and also an outward evidence. The tree will be known by its fruits. "And hereby we know that we know Him, if we keep His commandments" (1 John 2:3). "Whosoever is born of God doth not commit sin" (1 John 3:9). The fountain no longer sends forth bitter water. A branch of the True Vine will produce the fruit of the Spirit: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal.5:22). One could hardly be in possession of all these great realities and not know it; it is altogether likely that other people would also know it.

An Inward Witness

The outward witness of which we have spoken is supported and confirmed by an inward witness: "The Spirit himself beareth witness with our spirit" (Rom. 8:16). The Greek word which Paul uses here is *summarturei,* which means to bear witness with, to bear joint witness. We acquire knowledge through personal experience, and also by the testimony of others. Here are two kinds of testimony.

When Jesus healed a certain woman of an issue of blood, the record says that "she felt in her body that she was healed of her plague" (Mark 5:29). When perfectly healed of all disease, one naturally feels well. When perfectly healed of sin's disease, one naturally feels well.

Psychologists tell us that in self-consciousness the mind has an "immediate-awareness" of its own workings. In religion the spirit of the believer has an "immediate-awareness" of its own renewed and purified state. The witness of one's own spirit is the testimony in his own consciousness of his own renewed and purified and enlightened condition.

The human being has a faculty which no animal seems to possess; the animal can look out, and, in a measure, apprehend the things that transpire without himself: but man can, so to speak, stand back and examine the workings of his own mind. "For what man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor.2:11). The spirit of a man, enlightened by the Spirit of God, knows its own state, and is a witness to itself of its own condition.

The third great evidence in Christian experience is the witness of the Holy Spirit; "The Spirit himself beareth witness" (Rom.8:16). John Wesley says: "The testimony of the Spirit is an inward impression on the soul of believers, whereby the Spirit of God directly testifies to their spirit, that they are the children of God. It is the Divine *elegchos,* by which spiritual things are proven, and we are convinced of their reality." It is the evidence that the Holy Spirit gives to regenerated persons of their adoption into the family of God.

Now, the value of a witness depends on his veracity, his knowledge of the facts, and his ability to make them known. The Holy Spirit is an infallible witness; His veracity is unquestioned;

He knows all the facts; and He has the power to make them known. "If we receive the witness of men, the witness of God is greater" (1 John 5:9).

Perhaps some Christians fall short of the baptism with the Holy Spirit and the witness of the Spirit, but that is not because of any failure on God's part. Jesus says, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

We see, then, that the evidence that God gives to His children of their acceptance in Christ Jesus because of His vicarious death and resurrection is the best that can possibly be given. No other facts in this world are so unquestionably, so well attested.

(1) We have the witness of a changed life; the tree is known to others and to itself by its fruits.

(2) We have an "immediate-awareness" of our own renewed and purified condition. Our own spirit bears witness; we know in ourselves that we are healed.

(3) We have the testimony of the Holy Spirit, the Third Person of the adorable Trinity. We submit that God gives the surest evidence of salvation that is possible to the human mind and heart and spiritual perception.

Buffalo, N. Y.

Re-Thinking Pentecost

CHARLES ROADS, D.D.

WHAT is the significance of the Pentecost, the power which came upon the first local church in Jerusalem, to all Christ's local churches today? It seems to most of them simply an interesting historical incident: one of the New Testament stories that appears to belong to a far different world than ours in 1934. Those among Bible students and church leaders who have more carefully studied Pentecost have three or four various theories about it which must first be examined.

What are these theories?

That the mighty power of the Holy Spirit upon that first church of Christ was the advent of the Holy Spirit once for all into Christ's church, not to be repeated. Just as Christ's coming in the Babe of Bethlehem was His advent once for all into the world. That therefore the Holy Spirit is now in the church for all time, and therefore, say some notable evangelists who hold this theory, "it would be as foolish, really unbelieving, for any church to pray for the Spirit's coming again into their church as it would be to pray for another birth of Christ in Bethlehem." They tell us, "Let the church go on preaching and laboring, confident that the Holy Spirit is cooperating with her." That Pentecost would never be repeated and never was repeated in that power. The Holy Spirit came there in power and glory as Christ came in the glory the shepherds saw in Bethlehem.

Is this the right view, it is most important to know, because it is almost universal? This view utterly ignores church history which shows repeated outpourings of the Holy Spirit as great, and many greater, than Pentecost. One so recent as George Whitefield's at Cambuslang, Scotland, where in a meeting of thirty thousand people ten thousand were converted in one day.

It ignores the wonderful accounts in the Book of Acts itself where a few days after Pentecost five thousand are mentioned as converted, and in Paul's and Silas's "turning the world upside down" and causing heathen temples to be deserted, which must have meant tens of thousands saved.

And they forget that Christ gave His Commission to go "to the uttermost parts of the earth," right after the Pen-

tecost power, and reach the hundreds of millions of their generation with His salvation.

So that Pentecost must have been the demonstration point of that World Commission to show how that stupendous task, utterly impossible to men in any other way, could be accomplished by the Power that would accompany them serving many thousands every day and in every gathering. He doubtless looked upon the whole world for which He died and longed to save all the millions as He longed over Jerusalem.

THE second theory, widely held also by other deeply spiritual Christians, recognizes that repeated Pentecosts have come in the Christian centuries but believe that these great revivals came in the Providence of God at such times as God appointed and that He will send His church another in His good time. So His church must await God's time patiently working as she can meanwhile.

This theory points to the supposed cycles of such Pentecosts: such as Harnack describes in *His Triumphs of the First Three Centuries,* such as the sweeping spiritual Reformation with Luther and Zwingli and Calvin, and such as the Wesleyan Revival. But this theory forgets that none of these leaders had any such notion as waiting for God's arbitrarily appointed times, but in days far darker than our distressing today they gave themselves to importunate prayer in the Upper Room and, just as then, the mighty outpouring of the Holy Spirit came.

And surely there is nothing whatever, either in direct statement or by legitimate inference, in the Gospel promises of Pentecost nor in the account of it in the Acts, upon which to base this theory of the arbitrary will of God bringing another Pentecost. On the contrary, there is the sweeping declaration that God is more willing to grant His Holy Spirit to those who ask than earthly fathers are to give good gifts to their children. And it was always believing this promise and appropriating it by the great leaders which brought these supposed cycles of Pentecost.

THE third theory is now widely prevalent in certain "Pentecostal" churches that the first Pentecost in Jerusalem was the personal baptism of the Holy Spirit individually upon the disciples and that every individual Christian should likewise seek his own "personal Pentecost," as they call it.

This theory would reverse the "one accord," the wonderful "Oneness" of His disciples for which Jesus had prayed and which made the church One, a spiritual organism for Christ, and would again individualize every one of them and throw them apart from each other. Truly every individual was indeed filled with the Holy Spirit when the power at Pentecost fell, but it was not one by one, one now and then another, but the one hundred and twenty simultaneously, in that Divine Oneness that had come; and it was this all together in Oneness which made the Pentecost power that converted three thousand souls in one day.

There is no such thing as a "personal Pentecost," for the personal baptism by the Holy Spirit, which all should seek and all may experience, can not in any proper sense be called a Pentecost. Pentecost comes to the united church in Divine Oneness as a body and can apply properly only to that meeting.

THE fourth theory, held tenaciously only by Charles G. Finney among all the great evangelists, looks upon Pentecost as Christ's demonstration point in the last commission to go to the uttermost parts of the earth and witness for Him to all the hundreds of millions of that generation, as to how that humanly impossible task could be done.

It could be accomplished by such power of the Holy Spirit converting thousands and tens of thousands at a time. If the world reapers could cut such swathes as three thousand men in one swing, the hundreds of millions could be reached in that generation.

They could everywhere turn the world upside down and cause great Diana Temples to be deserted, which surely would mean saving tens of thousands in meeting after meeting.

Who can not see that if the hundred and twenty or a thousand of those saved at Pentecost would have gone out to all lands, as Paul and Silas did later as far as they could, and had such power by the Spirit convicting sinners and the Spirit's power in them to preach and witness, tens of thousands would have been convicted day after day and the stupendous world task Christ gave would not be impossible. That surely was the meaning of Pentecost if it had logical meaning in Christ's plan to save the world in the generation in which He died to save it.

Its meaning therefore to every local church and pastor today is that their first inescapable duty is to seek the Upper Room to secure the only power Christ would have His church to use in converting the world. That is the Pentecost outpouring of the Holy Spirit, which at the same time would convict multitudes of sinners to come and call for help to find salvation, thus bringing hundreds to Christ, as Finney did in this way, in every city and town. The local church must face this issue if it lives in conscience before God.

Let us now attempt, what has never before been done, to take a completely comprehensive view of the story of the first Pentecost. We must begin with John 16:8-11, Christ's promise that when the Holy Spirit is come to the disciples the Spirit would also come upon the world in convicting men of the sin of rejecting Jesus, of the reality of the righteousness in Christ or the holy life they could then live, and of their personal responsibility to God then judging them in it all.

This conviction would go abroad in the city or town and draw multitudes of the unsaved to the meetings and bring them already convicted of their sins. It is this mighty conviction by the Holy Spirit of the bigoted Jews of Jerusalem which is a wonderful feature of Pentecost almost heretofore entirely overlooked; but this alone can account for the marvelous results—the three thousand converted that day.

THEN we study the prayer of Christ in John seventeen for the Oneness of His disciples, so awe-inspiring a Oneness as to be somewhat like that of His with the Father. This was accomplished by the tarrying in prayer and fellowship for ten days, heart welded to heart of the hundred and twenty in passionate earnestness in supplication to God and coming at last to perfect "one accord" on that Day.

Then the last two great Commissions Christ gave to His disciples for spiritual whole world conquest: "Go ye into all the world and preach my Gospel to every creature," and "Ye shall be witnesses unto Me, beginning in Jerusalem and in Judea and in Samaria and to the uttermost parts of the earth," must be regarded by any logical student as vitally connected with the Pentecost power which offered to do this tremendous world conquest.

Pentecost was the adequate proof and demonstration of how it can be done, and the world outlook from Pentecost is still further shown by bringing to that meeting nearly a score of groups from as many nations speaking all this number of languages. And then by the supernatural power given to the Spirit-filled disciples to speak to all these groups in their own languages. So World-wide Missions are an integral part of the Pentecost story.

Then study the wonderful events in particular of the Pentecost Day itself. After the Divinely-like "one accord" was accomplished there came the sound of a rushing mighty wind from heaven, first in the upper room and doubtless, also, as we must believe from the running together of the vast multitude, down the streets of the crowded city. Not a material wind destroying prop-

erty and lives but the sense, awful sense of God's presence, for the sound came from heaven.

This manifestation of God's presence has been felt in other great revivals, like Finney's and Evan Roberts', not by tornado sound, but awfully filling the atmosphere of whole towns and large regions with the sense of God being there. It was felt by sinners and the disciples alike, and is an important factor of Pentecost to be considered.

Then the transfigured disciples, radiating light from their heads and faces, brilliant as flames in tongues of fire, still further deepened the conviction of the previously bitterly bigoted and hardened Jews, some of whom, as Peter told them, had actually taken part in Christ's crucifixion and then thought He was indeed finally disposed of, but now were made to see Him as their Messiah Saviour. This heavenly radiance upon God's people is also a feature of great revivals, and often Divinely lights up great meetings. It must not be overlooked in our survey of Pentecost.

Then the power upon the disciples to preach and to witness, God giving the gift of languages spoken by different groups in that vast company so that the witnessing might come still closer home to these different peoples. Nearly a score of different nations and languages are enumerated. Each group gathered about him who spoke their language so that all heard the wonderful works of God told in the tongues in which they were born, as the account relates. This would enable them to return to their homes and tell in the best terms and phrases Divinely given the Gospel they heard to their friends.

It is likely every one of these groups also understood the language Peter used but most graciously and tenderly the Holy Spirit came closest to them and the Gospel was most fully understood when they heard it in their own tongue. We know how the Welsh and the Germans in America love their own language in religious services, and how much more the Gospel and prayers then mean, even though they also understand English services.

So a most beautiful feature of Pentecost was this giving of the Gospel in the various languages represented in that great multitude that day. In our survey we must count it in, and doubtless it led to many convictions of sinners and conversions among the three thousand. We know it probably led to the formation of churches in Crete and in Rome and possibly in many other places represented by these languages and gave the returning pilgrims the best words and phrases in which to present the Gospel.

Lastly, and the crowning factor of Pentecost, was the conversion of the vast number of souls in that one day. This surely was the goal of all the other factors, the conviction by the Spirit, the Oneness of the disciples, the World Commission, the tarrying, the awful sense of God's presence, the shining faces, and the power in preaching and witnessing. All these plainly were contributory to the amazing fact that three thousand were saved in one meeting.

When we measure the obstacles in Jerusalem to converting any of the Jews there, the very city where Jesus was executed as a criminal and cried against by many in that very crowd, the intense bigotry against Him, and now in the midst of a joyous Jewish religious festival, there was no other place on earth where converts would be harder to get. Yet right there this vast number came at once to Christ.

It was a supreme demonstration that the power of the Holy Spirit is sufficient to carry the Gospel triumphantly to the uttermost parts of the earth. And who can question that Jesus meant it to be just that when He gave His command to world-wide evangelism in connection with Pentecost?

THE mass conversions, then, are the outstanding of all the lessons of Pentecost to the local church today. That is the model for every pastor and congregation. Following it from the tarrying

in the upper room every local church can sweep into the kingdom the hundreds and thousands of the unsaved around it. Were it really followed there would not be three-fourths of every large city, even in Christian America, unsaved and most of them scarcely influenced for Christ; there would not be over twenty-five millions of children and young people in America yet unhoused in any Sunday school or church, nor fearful waves of crime sweeping over the land, nor the defeat of Prohibition, nor the repeal of Sunday laws, and all the fearful corruptions and horrors of our day.

By such mass conversions the world must be saved. It could not be saved in Christ's time by twos and threes and still less can it now. Not even country villages and small towns are saved by churches gathering in twos and threes.

But the persistent personal worker for one at a time cries out against mass conversions and would substitute his individual work. He reminds us that Jesus evaluated the individual above all the world and that He showed His love for one at a time. That He told Peter He would make him a fisher of men and then our personal worker pictures the hook and line fishing as the way. But he forgets that there was no such fishing in Christ's time, but only by great nets enclosing a multitude of fish. And that, indeed, just before this call of the disciples to be fishers Jesus gave a mass demonstration of how He wanted it done by a miraculous draught of fish right there. Still our worker persists that hand-picked fruit is the best, one at a time is better, fishing by hook and line gets the bigger fish. But it does not. Little fish also bite and must be pulled out and in the net are also the biggest fish.

AS a matter of fact some of the outstanding members of every spiritual church, indeed most of them, were converted in great revivals as any poll of a great congregation on this question will show, as well as in inter-denominational gatherings of earnest Christians. And Christ surely wants us to gather in the little fish also.

Personal work, as the story of Pentecost itself shows, has its rightful place after the mass revival. Then they gathered in daily such as were being saved. That was the gleaning in the corners of the field after the reapers had done their work. It is no more foolish to go into the great harvest field before the reapers sweep and to gather the stalks one by one than it is to begin saving the great world by personal work one by one. And, above all, by every consideration which Christ gives to make the individual worth more than all the world, of course three thousand such individuals are worth just three thousand times as much. Is it not strange that Christian workers should think that God cares for individuals here and there more than for the millions of such individuals now living?

And we think of converting three thousand at a time as if it were a man's job, who could take but one at a time; but it is God's work, and can not He save every individual of the three thousand at once and doubtless did so at Pentecost, just as thoroughly knowing each individual's sins and need, as He can save one soul all by itself? What are three thousand, or ten thousand individuals in the eyes of the infinitely knowing God who now cares for every individual of the eighteen hundred millions of the world?

Personal soul-winning can best be done with the background of a great revival, or in the midst of it, for the revival provides the standard of what thorough conversions or the new birth are; it creates a spiritual atmosphere in the community and the community conviction of sin by the Holy Spirit which always accompanies His coming into the church as Christ promised in John 16:8-11, making personal effort with men easier and more successful.

Personal soul-winning as the substitute for revival effort, either by one individual or as a church movement, send-

ing men from house to house, lacks this spiritual standard and atmosphere and is in danger of becoming merely joining the church or merely deciding for Christ without going on to actual experience of salvation. Many thus taken into the church have sadly so confessed and every pastor knows how difficult it is when men are once members of the church to get them to come out for real salvation if they do not have it before joining. But since personal soul-winning accompanies every great revival there is no need of opposing mass evangelism by it. And it is safest for the soul won and for the church in the revival time.

THE six or seven factors of Pentecost, the community conviction of sin, the Oneness of the church, the awful sense of God's presence, the wonderful new power in preaching and the large number of conversions resulting, are found more or less present in every great revival.

We take now three among many instances because these three are in recent times. About 1810 in a great camp meeting in Kentucky a young man, afterward a prominent Methodist minister but then unsaved, tells of a Pentecost outpouring of the Holy Spirit after intense united prayer. There were many thousands in the grove and so great was the power that seven different groups of many hundreds each gathered around as many ministers who were preaching to them. And when the invitation was given it looked as if five hundred or more at a time fell to the ground at each of the seven centers in cries of penitence. The young man was terribly frightened and rode away on his horse, he thinks nearly ten miles, stopping at a tavern for the night. But there and in all the region round the sense of God's presence was so fearful and the conviction by the Spirit so powerful that the company at the tavern which were gathering in the ball room for a dance fell on their knees, the women crying out and the men groaning in penitence. So that a spontaneous revival began right there.

Charles G. Finney, greatest of modern evangelists, laboring from 1830 to about 1860, is notable as the one great evangelist who took the Pentecost story as his model for starting and holding his meetings. After days of tarrying in prayer with believers only, the power of the Holy Spirit always fell. And then the whole city was filled with the awful sense of God's presence, and the Spirit's convicting power, and crowds rushed to the meetings already convicted of sin, and thus, as at Pentecost, hundreds and thousands were the converts. It is estimated that directly and indirectly in other meetings inspired by Finney, a million souls were saved.

Our third instance is most recent, in about 1904, in the Wales Pentecost, which came after long tarrying in prayer by a group with Evan Roberts. A prominent minister who visited Wales in the height of it tells us that all that part of Wales seemed to be full of the awful presence of God and that after the church in which Roberts first labored fifty other churches burst into revivals. Just as in the "Great Awakening" in New England when Jonathan Edward's church became full of fire a hundred other churches, one historian records, at once had mighty revivals.

All of which clearly shows to him who would understand Christ that Pentecost with mass conversions of thousands at a time is Christ's model for all local churches which would follow Him. The inescapable first duty of pastor and people in every church is to tarry until they are endued with power by the Holy Spirit. Then God will visit the town or city of that church and at the same time convict the world of sin so that crowds will rush to that church to be saved. Finney, Roberts, Jonathan Edwards, Wesley, Whitefield and every one else who has had Pentecost in his church, finds the Pentecost model the practical, Christ-like way for the local church. The spectacle so distressing of revival meetings with not an unsaved person present is there unknown.

LET us believe that somewhere in America today the Spirit will find a local church ready for the upper room, and that when Pentecost comes ten thousand other really spiritual churches in America will quickly follow and repeat and spread the great glory.

Has not the Pentecost model for local churches now come to a day of unparalleled opportunity? Think of the facilities of the radio for spreading the first Pentecost now over all the land in one day. And of the automobile and aeroplane in the Pentecost propaganda making possible the conversion of a million souls in a day, and soon of the whole nation born in a day. And may it be that in some way Christ Himself may again come as He did after He had ascended into heaven, to win Saul of Tarsus, and as He promised in Mark's great commission, "to work with His" evangelists, and speaking from heaven into some world broadcasting radio make Himself heard once more, "Come unto Me all ye that labor and are heavy laden and I will give you rest," the last and greatest Pentecost saving hundreds of millions in result.

But now every local church and pastor must for themselves re-think Pentecost and decide what it means for them. What relation it now bears to their plans and activities. Happy indeed if it shall come to the only rational conclusion that Pentecost, and that alone, is Christ's way for it. And then that it joyously and fully obeys Christ.

The Fallacy about the Time-Values of the Fossils

PROFESSOR GEORGE MCCREADY PRICE, M.A.

THE old story about the camel that wanted to get its nose inside the tent has been used many times to illustrate the comparatively insignificant beginnings of enormous evils. But it will be no harm to use it again to illustrate the apparently innocent way in which the evolution doctrine began to enter into that possession of the Christian world which we see it now occupying.

In the fable the camel complained that he was suffering with the cold, and he begged his master just to let him put his head inside the tent. When this was granted, the animal persisted in working his shoulders inside also; presently he was entirely inside; and as the tent was small, the owner found himself completely crowded out in the cold.

The nose of the evolutionary camel was admitted when over a hundred years ago the students of geology became convinced that a genuine time-value is shown by each of the successive beds of rock characterized by different kinds of fossils. When this was admitted as an actual fact, a chronological scheme for the various fossils became inevitable. This world-scheme of the fossils gradually became the successive long geological ages, and these inevitably grew into the skeleton or outline of organic evolution, needing only some Darwin to come along and clothe this skeleton with flesh and blood, thus developing the full-grown evolution philosophy which has so completely taken possession of the modern world.

If any one recognizes very objectionable or anti-Christian features in the modern mature or developed form of the evolution theory, with its denial of every fundamental of the Christian religion, he ought to give close and careful attention to the first stages of its development. For if we admit the nose of this clever and very persistent intruder, we shall find great logical difficulty in repelling the advance of the monster or-

ganic evolution, though we struggle and fight our very utmost. At least this has been the sad experience of the Christian Church during the past century or so.

That a time-element of some sort really inheres in the stratified beds seems to be one of the most obvious facts derived from the study of them and their method of formation. Yet there is a very dangerous fallacy in the idea that this time-element also inheres in the various fossils contained in these beds; and it is to the analysis of this greatly misunderstood set of facts that I would invite the attention of my readers.

WHEN we find any two beds or two strata one above the other, it is a matter of common sense to say that a time-element is clearly indicated. The lower one very obviously must have been deposited before the upper. This is the Law of Superposition. Moreover, the fact that we do not have one continuous layer, but have two beds with a distinct dividing line between them, is proof that an interval of time (large or small) must have intervened between the laying down of the two beds. Otherwise there would be one continuous bed, not two.

And yet, *how much* of an interval of time is indicated in a case of this kind? Was it twenty minutes, or twenty million years? By the mere physical evidence of the beds themselves (that is, without considering the fossils which may be contained in them) it is quite impossible to say what this interval of time really amounted to. And yet, when the two layers are strictly *conformable* to each other, with no signs of any erosion or disturbance intervening, it is obvious that the two beds must have followed each other in tolerably quick succession, with no very extensive interval of time between them. On the other hand, even if the lower bed shows evidence of having been eroded or tilted up on edge before the next layer was deposited upon it, this would not be any absolute evidence that a long geological "age" had actually intervened. For any such combination of events might very easily have taken place during the rather prolonged turmoil and disturbances of the Biblical Deluge.

However, evolutionary geologists do not depend upon the physical appearance of the beds of sandstone or shale or limestone for their theories about the times when they were made. For a hundred years or so they have accustomed themselves to disregard entirely the physical evidence presented by the strata, placing their entire dependence upon the fossil contents of the strata for that time-element which they seek to read from the rocks. And since by this time-element which the geologists read from the rocks by means of their fossils, more than by all other means combined, the evolution theory has been foisted upon the world, it may be worth our while to consider the matter with our utmost care and attention.

To illustrate how the matter works out, let us suppose that we have three distinct layers or beds one above another, the lowest one containing trilobites, the middle one containing the bones of one of the huge dinosaurs, and the top one containing some bones of a mastodon, a kind of extinct elephant. I own that this would be a very unusual combination of fossils; perhaps there is no such combination to be found in one locality anywhere on earth; but it will serve to illustrate the subject.

According to the accepted theory of the fossils three distinct periods of time are here represented. Under the scheme of evolutionary geology the trilobites (if of a particular type) would be assigned to the Cambrian "age," the dinosaur bones would be dated as of Cretaceous "age," while the mastodon would be said to have lived in the late Tertiary period or "age." Thus the entire geological scheme would be covered by these three types of fossils. For the trilobites of the Cambrian rocks are considered about the oldest fossils on earth, the

Tertiary mastodon would be almost the youngest, while the Cretaceous dinosaurs would come somewhere in between, though nearer the latest. Many, many millions of years (we are told) elapsed after the trilobites lived and died before the dinosaurs appeared, and the dinosaurs were all dead and gone several more millions of years before the mastodons came into existence. Moreover, these precise time-intervals are always stated by the evolutionary geologists, not as possible or probable theories, but as absolutely settled *facts* which no one but ignorant fools would doubt or disbelieve. Thus from a real time-element shown by the physical act of laying down the beds here spoken of, we have arrived at a very prodigious time-element represented by these fossils.

How did we make the transition? We did it by the legerdemain of quietly transferring the time-element of the successive beds to the fossils contained in these beds. But what is the harm in this? Why may this not be done?

LET us carefully reconsider our methods of reasoning; for it is a well-known fact that more scientific blunders have been made by false or illogical reasoning than by incorrect observations or poorly planned experiments.

We have admitted a genuine time-element in the physical act of the laying down of these successive beds. But this is by no means to admit a time-distinction between the clay, sand and gravel of the lowest bed and the very similar materials found in both the other beds! —assuming (which may or may not be the case) that the three sets of beds we are here discussing happen to be composed of similar fragmental materials. It would be evidently absurd for any one to say that the clay, sand and gravel of all three sets of beds (disregarding the fossils) could not have all been in existence somewhere in the vicinity, different currents having merely brought them here together in this position, one above another.

Science means knowledge, not guessing or assuming. And no human being has any right to assume a time-distinction between the pieces of sand and gravel which we find here in these beds in superposition; for the materials of which all these beds are now composed may have been (and indeed very probably were) all in existence at the very same time, though the currents of water laid them down in a genuine time-order. Whether the bottom layer was deposited thirty minutes or thirty days or thirty centuries before the next one, we have absolutely no means whatever of determining from these physical facts alone; though of course if the materials were all in existence contemporaneously, no very long time-interval could have intervened.

But the reasoning is very similar when we pass from the sand and gravel of these beds to the fossils. If it is a sad slip in logic to transfer the time-element represented by the physical act of depositing these beds to the sand and gravel of which these beds are composed without *substantial and wholly independent evidence*, surely it is an exactly similar slip in logic to affirm a long-drawn-out time-element for the three kinds of fossils, the trilobites, the dinosaurs, and the mastodons contained in these beds. Is there any way of proving independently of such examples as these any genuine time-values for these forms of life? None whatever. Is there any method of proving that all of these three kinds of animals may *not* have been living contemporaneously in the same world, their remains having merely been washed into their present positions, one above another, by successive currents of the rivers or the ocean? Whether these currents were acting in a normal, regular manner, or in some very abnormal manner, as in a world-convulsion like the Deluge, would not make the slightest difference in the logic of the case.

If the evolutionary geologist is to establish his case, he must be prepared to prove genuine time-values for the fossil

hells and bones which neither he nor ny one else would think of trying to rove for the sand and gravel found accompanying them. How is he to prove n any reliable way that all these three inds of animals were not living contemporaneously?

REMEMBER this is the very crux of the whole evolution theory. Evolution professes to give us a genuine *history* of the slow development of life on he globe. The only possible history it an furnish is by just such instances of different kinds of fossils in the rocks, ike those described above. But the only way by which evolutionists can make ny real history out of these fossils is by quietly assuming a time-value for the fossils under such conditions as we have been considering. But how are they to make it appear reasonable that all these different kinds of animals, trilobites, dinosaurs, and mastodons, were not living contemporaneously in the same world?

It is admittedly difficult or impossible to prove a universal negative, even under the most genuine of circumstances. Yet in this case the evolutionary geologist is ready with his answer. He admits the impossibility of establishing time-values for these fossils by any method of universal reasoning. But he appeals to the principle of inductive reasoning, by claiming to establish a general principle from a number of specific examples. He declares that these three types of fossils, the trilobites, the dinosaurs, and the elephants, always occur in the fossiliferous rocks in the *same relative position*, never in the reverse sequence; and he asks why it is not a fair conclusion that these animals really lived in this relative order, the trilobites first, the dinosaurs afterwards (long, long afterwards, he would say), and lastly the elephants. For over a hundred years all geologists have taken this time-order of these fossils for granted; they have built up their entire classification of the fossils on this assumed time-order; and they repeatedly assure us that this relative time-order holds absolutely good all over the world. Hence their entire system of classifying the rocks, and thus the entire system of organic evolution, would collapse if this time-order of the fossils is proved to be unreliable.

We must repeat again that the entire historical part of the theory of organic evolution is logically involved whenever we admit that a time-element is shown by the fossils in successive beds. Also the evolution theory collapses at its very beginning, if we cannot establish this time-sequence for the representative fossils.

Surely there ought to be some strictly scientific method of settling this problem from the rocks and fossils themselves, instead of having to depend upon abstract assumptions and vague and inconclusive reasonings. Since the evolutionary geologist declares that the fossils *always* occur in the rocks in the same relative sequence in which we have found them in the one typical locality mentioned above, the natural method of settling the matter would seem to be to hunt around over the globe to see if this is really so.

But suppose that trilobites and other deep-sea creatures are found in seventy or eighty per cent. of the instances in the lower layers, and other kinds of life, such as large reptiles or mammals, in the upper beds; might we not very easily and naturally explain these facts as due entirely to the specific gravity and other conditions which would prevail during any such disturbance as a universal Flood? The deep-sea animals, being bottom feeders, would be helpless in any unusual disturbance of the waters of the ocean, and would be quickly overwhelmed. The big reptiles and other land animals would not so readily perish, and when finally overcome and drowned their bodies would be buried only in the more superficial deposits. As a matter of fact, the dinosaurs are as often found occurring in surface locali-

ties as are the mastodons and other mammals.

CLEARLY enough, we can readily account for fact that it is usual to find the fossils in the traditional order. But the crucial test of the entire scheme would seem to depend upon the finding of examples of the fossils *in the reverse order.* If such contradictory conditions should be discovered in a few plain and unambiguous localities, surely the honest seeker after truth would be obliged to own that the alleged time-values of the fossils would have to be abandoned. And this of course would mean that the scheme of organic evolution would have no historical outline on which to build, but would have to collapse like the oft-quoted house of cards.

And yet, since the entire scheme of organic evolution is logically at stake in this idea of the serial order of the fossils, we might expect a fierce battle over any attempt to discredit the time-values of the fossils and to establish the contemporaneity of the fossils (and thus the theory of Flood geology) in its place. Great numbers of localities have been discovered where the fossils do occur in an order which flatly contradicts the evolutionary scheme. These examples are known to every geologist. But the latter has such implicit faith in his theory of the "true" order of the fossils that he is quite undisturbed when he finds examples which flatly contradict it. The Alps, the Highlands of Scotland, the Salt Range in India are dealt with in numerous big books in which the evidence is explained away. The wide area in Montana and Alberta, over five hundred miles long and thirty or forty or fifty miles wide, with dinosaur skeletons in the lower beds and trilobites and other "oldest" fossils in the upper beds, involving all the main range of the Rocky Mountains,—even such a colossal and clear example in flat contradiction to his theory does not disturb the evolutionist in the least. He calmly tells us that these very "old" beds now on top were once deep down many miles underneath, but were lifted up and pushed bodily over across the soft shales containing the dinosaurs for the forty or fifty miles, to the place where we now find them. And he has a similar explanation for all the other localities in the Alps and elsewhere. I have given the details of these examples in several of my books, particularly in my *Evolutionary Geology and the New Catastrophism,* published about ten years ago. My *Geological-Ages Hoax* (Revell, 1931) is a briefer and more simple discussion of the same subject.

Clearly enough, there are plenty of scientific facts to prove Flood geology and to disprove the evolutionary scheme of the fossils. But as yet these facts have made but a slight impression upon the world. I still believe that if some one had the time and the money to visit all the localities where the fossils occur in positions which contradict the evolutionary scheme, and could gather all the scientific facts involved, he might even yet make some decided impression upon thinking, honest-minded people. Whether such a method of overthrowing the evolutionary scheme of the fossils, and thus establishing the Flood theory and (indirectly) the truth of a literal fiat Creation, will ever be carried out, I do not know. For over thirty years I have devoted the best of my energies to the task, and it seems as yet hardly begun. Several young men of good education are needed in various parts of the world to pick up this work and carry it forward. For it would seem that the actual facts about these anti-evolutionary sets of rocks cannot always be ignored or suppressed.

"Fortis est veritas et praevalebit."

Walla Walla, Washington.

We can never draw nigh to God in believing prayer, but the answer will be more than we had grace to hope for. Expectation from God is a precious fruit of prayer.—*R. C. Chapman.*

Evolution in Our Universities

In Answer to a Professor

REVEREND FRANK E. ALLEN

ONE of the most striking and plausible reasons in favor of the theory of evolution that I have ever heard was given by a well-known professor of botany before the scientific association of the university with which he is connected. As he was a man of long experience, strong personality and international reputation, he seemed to convince nearly all of his audience. There was, however, one in the audience who was not convinced, and he wishes to tell the readers of this article some of the reasons why he could not accept the professor's reasoning.

A Striking Exhibit

The professor had stretched a small rope across the front of the room and more than half-way back on either side. He had marked off a small distance on the rope and said that if the whole rope represented the ages of life in the world, as written by the fossils, the small section would represent historic time, or life as man knows it. If the whole rope represented the geological ages, about a billion and a half years, he showed that six thousand years would extend only a fraction of an inch.

Then the professor drew the conclusion that historic time represented such a comparatively short period that we could not expect to see distinct changes in forms of life which now exist in the world. He said that it took millions of years for any form of life to evolve from one species to another; therefore we were indulging in unreasonable expectations when we attempted to see evolutionary progress in our day, or during the historical period since man began to write descriptions of animal life. He insisted, however, that he could demonstrate from exhibits of fossils that, without any doubt, evolution had taken place in the world, and that it accounted for all the complex and advanced forms of life. In the course of his lecture he presented a number of fossils, spoke of the strata of rock in which they were found, compared one with the other, and declared dogmatically that evolution is a demonstrated fact; that it is a law as much as any other law of science. It is not necessary to follow his lecture through and mention the different fossils that he exhibited, for the lecture, or the exhibits, did not differ in any essential feature from the usual evolutionary argument and the pictures which one may see in any standard work on paleontology.

What is the Answer?

Is there an answer to the illustration of the rope? If so, what is it? Can we see or know enough to deny the *ipse dixit* of the professor?

Let us take the Geological Time Table as accepted by leading scientists and make some comparisons. There is a leaflet put out by the Field Museum of Natural History, Chicago, entitled *How Old are Fossils?* This is up-to-date, and in place of merely naming the geological periods it gives a "time scale" in years. In it the scale of years corresponds to that on the large clock shown at the Century of Progress to represent evolutionary transformations.

A Billion and a Half

The most ancient era, the Archeozoic, this "time scale" states, was 1,500,000,000 years ago. Let us allow the cord, referred to above, to represent an era of a billion and a half years. Let us note how far around on this cord, or how far back in the "time scale," fossil forms correspond with living forms of life.

Nine Million Years Ago

Nine million years seems to us to be a long while, and anything which existed

that number of years ago to be very old. However, in the geological "time scale" the Pliocene period, which is said to be recent, reaches back that distance. The so-called ice-age is thought to have extended back to that period. If the Grasshopper Glacier of Montana was formed at that time it is evident that for nine million years the grasshopper has remained unchanged. At some ancient period when the climate suddenly changed billions of these little insects were frozen in the lake which has remained a glacier to this day. If the climate may have changed at the same time the mountains were thrown up and this glacier formed, the grasshoppers would appear to have been held captive for 115,000,000 years. The "younger" rocks of the mountains of Glacier Park, the Cretaceous, according to our "time scale," are one hundred and fifteen million years old. This gives us a peep into the distant past far enough that we ought to see evolution at work; but our long-legged grasshopper has not discovered the professor's "law".

23 Million Years Ago

Our official "time scale" indicates that the Miocene period takes us back twenty-three million years into the distant past, and yet the wolves, panthers, tigers, camels, rhinoceroses, found in fossil form, may be still found in their modern representatives of today. There are extinct animals of that period, as of other ancient periods, it is true, but an extinct species in fossil form, or in records of historical time, does not prove evolution. The buffalo is almost extinct today, but no one blames it on evolution. We are making appreciable progress along our measuring rope, when we mark off 23,000,000 years, but still we have not discovered the "law" of evolution.

65 Million Years Ago

The Eocene period, as dated by the geological "time scale," takes us back sixty-five million years into the long ago, and yet we are told by those who study fossils that the fishes and reptiles were essentially like the modern living ones. Competent paleontologists affirm that there are, living in the Ocean today, practically all the species which are found in fossil form in the strata of this period.

Amber is said to have been formed from the gum of pine trees which lived during this period. Fossilized in amber, there have been found multitudes of bees, ants, spiders, flies, beetles, and feathers of birds, which are just like their living representatives of today. One would think that there ought to be some evidence of progress during a period of 65,000,000 years, even if we could not see it during 6,000. We see considerable space on our measuring line now, but still we fail to find the "law" of evolution.

115 Million Years Ago

In this, the Cretaceous period, there were fish of various kinds, such as herrings, mullets, catfish, cod and salmon, which were like those which we place on our tables today. Extinct species of plants and animals, yes, but no steady, gradual and definite transformation of one form into another have as yet been discovered, no "law" of evolution.

195 Million Years Ago

During the Jurassic period there were fish such as gar, pike and sturgeon, similar to those found in our northern lakes and rivers at the present time. And yet, if we follow our regulation "time scale," we are taken 195,000,000 years into the dim past. We step off quite a distance along our measuring line as we mark off this section and we are beginning to think that we ought to see some real evidences of the "law" of evolution, but still we are disappointed. The gaps are too great between the different forms for us to be convinced by our beloved professor that there is genuine evidence of evolution.

240 Million Years Ago

The Triassic period, our "time scale" informs us, takes us back the almost

nconceivable distance of 240,000,000 ears. Yet in this period there were harks, pike fish, tortoises and turtles ich as those which exist in our day.

If the moss agate was formed during his period, its fossil contents afford urther evidence of the stability of spe-ies. If it was formed as late as the Eo-ene period, at the same time as amber ncased its fossils, still, we must admit, 5,000,000 years was quite a while ago. cientists say that the moss agate was ormed "when the earth was young." n the moss agate there has been found mosquito of precisely the same musical ariety as the one which sings in our ars, and, without invitation, persists n entertaining us on a hot summer ight. If this delicate little creature had ontinued to evolve and to enlarge in ize during the intervening ages, woe e to the human race, for it would now e as large as a great winged saurian vith a wing-spread of twenty-five feet, nd in place of a gentle hum could bellow nore vociferously than the huge Stego-aurus at the Century of Progress. The nosquito in the agate did not obey the rofessor's "law" of evolution.

330 Million Years Ago

According to our "time scale," the Carboniferous or Pennsylvanian period eaches back 330,000,000 years. Yet the ittle crayfish corresponded to the same lescription and existed in great num-ers as it does today. Its fossils testify, ot to evolution, but to the law of the ixity of species. In this period there ived species of plants and animals vhich are no longer found in living form n earth, but they died to leave coal or o make their marks in other fossil orms, not to leave a progeny of a trans-ormed species. As we follow along the rofessor's rope we are getting restless, ecause we do not yet find a demonstra-ion of his "law" of evolution.

420 Million Years Ago

Our "time scale" informs us that the Devonian Period takes us back at least 420,000,000 years to the age of fishes. Fish were caught in sediment at some ancient time in great numbers and their fossils well preserved in the rocks. The striking thing is, not the difference, but the similarity, of the fish which lived, supposedly half a billion years ago, with those of today. Some forms are extinct, but the major groups can be easily recognized from the fossil forms. On our time-measuring rope we are now about one-third of the distance around; therefore evolution ought to be very marked in every instance if it is a "law."

460 Million Years Ago

The coral of the Silurian Period, which, our "time scale" indicates, reaches back 460,000,000 years, is the same as that which is found growing in our day. Coral seems to have overlooked the "law" of evolution. If it cannot learn the "law" of evolution in half a billion years, when will it learn it? Surely it is not a very apt student of the theory which our professor said was a "law." And, remember, *a scientific law must not have a single exception,* not even in 460,000,000 years.

700 Million Years Ago

Let us now step back along our "time scale" to the period of the trilobites, brachiopods, and gastropods 700,000,000 years ago. This takes us about half way around our measuring rope, and yet through all this time these little creatures have remained practically the same. The leaflet of the Field Museum, which gives this "time scale," says, comparing the trilobite with the present-day horse-shoe crab, that the former, in the dim days of the Cambrian period, was equipped with gills, swimming organs, powers of digestion and organs of circulation and reproduction like the latter, and adds: *"We do not find any noticeable progress in structure, in intricacy or in the degree of specialization."* Of this whole group of brachiopods, and pelecypods, and gastropods, it says that they "have withstood all possible environmental changes, and have steadfastly held their own ever since we

have records of their very early appearance on earth" (pp. 6, 7).

THIS is another striking bit of evidence that evolution is not a "law," but that, from the most ancient geological period of time, there has been no evolution of these little creatures. They, like the coral and the fish, have refused to learn the "law" of evolution.

In fact, the Cambrian, in place of extending only about half way back through the fossil period, extends practically all the way, for the fossils of invertebrates and unicelular forms are few and indefinite. So, in our "time scale," in place of being only half way along our measuring rope, we are practically all the way. Those who go farther do so mainly in imagination. Therefore the fossils from the most ancient rocks, not only do not prove, but actually disprove, the "law" and the theory of evolution. Again let me remind you, a *scientific law must not have a single exception,* and a theory of science, to be worth retaining, must have facts to support it. This "law" has exceptions all over the world, and the theory does not have the facts sufficient to support it.

Austin H. Clark

Dr. Austin H. Clark, of the United States National Museum, says:

> One of the most striking and important facts which has been established through a study of fossil animals is that from the very earliest times, from the very first beginnings of the fossil record, the broader aspects of the animal life upon earth have remained unchanged.

Again he says:

> Strange as it may seem, the animals of the very earliest fauna of which our knowledge is sufficient to enable us to speak with confidence, the fauna of the Cambrian period, were singularly similar to the animals of the present day. In the Cambrian the crustaceans were crustaceans, echinoderms were echinoderms, arrow-worms were arrow-worms, and mollusks were mollusks, just as unmistakably as they are now (*The New Evolution,* pp. 100, 101).

Great Gaps

There are great gaps in the fossil record which have been bridged over in imagination and have been made to support, in theory, the evolutionary view of the history of life in the world. The story of the fossils when read carefully, and without an over-supply of imagination, corroborates the record of divine revelation, the creation of all kinds of life.

Degeneration

Degeneration is the law of life rather than evolution. Where animals or plants have been developed by the hand of man, if left to themselves, they return to their primitive forms. Sin has left its curse upon man, beast and herb which drags them all downward rather than upward. Man may rise upward, when regenerated by the grace of God, and he may help to lift plants and animals to a measure of their former state.

Evidences of degeneration are most striking as we compare fossils of great creatures of the past with their modern representatives. The great Elephas Imperator of the past ages was so great a monster that the modern elephant is like a dwarf beside him. The saber-tooth tiger, Smilodon Californicus, has left its modern representative in the little "bob" cat of the mountains. The mighty Tyrannosaurus is said to have left his representative in the crocodile of the south. The huge Tryseratops Prorus became the modern wolf, and the fearful Stegosaurus, the horned toad of the present day. Careful investigation proves degeneration to be the law of uncontrolled life and evolution to be, not a law, but a figment of the over-imaginative mind.

Hopkinton, Iowa.

We are too apt to look abroad for good. But the only true good is within. In this outward universe, magnificent as it is in the bright day and the starry night, in the earth and the skies, we can discover nothing so vast as thought, so strong as the unconquerable purpose of duty, so sublime as the spirit of disinterestedness and self-sacrifice.—*W. E. Channing.*

The Word of God *versus* the Word of Man

REVEREND SAMUEL S. BOGAN

"IF ye receive the witness of men, the witness of God is greater." There are many persons today, some of them even in our churches, who reject the record that God gave of His Son. The fact that "God was manifest in the flesh" does not appeal to the natural man, because it does not come within the range of natural laws and their *modus operandi*. But to those of us who believe in God, it is the most glorious fact in history; and we rejoice that "the Word became flesh and dwelt among us." This fact is the very embodiment of "the mystery of godliness," for it pleased the Father that in Him should all fullness dwell.

From the standpoint of human conceptions and worldly wisdom, this union of God and man in Christ Jesus is the greatest of all mysteries and the hardest to be understood; in fact, it is beyond the capacity of the natural man to conceive or grasp, and hence he is prone to reject it out of hand.

But for those who have been begotten again by the Holy Spirit, it is a most precious truth, heartily believed and accepted, that the Father sent the Son to be the Saviour of the world, and that in Him we may have life and salvation on the simple condition of faith.

No man of common intelligence today would deny the presence and power of electricity, for man has harnessed that subtile and elusive force and has made it to do his bidding. Yet no man has ever been able to analyze its original elements, nor classify its properties, nor explain why and how it exerts such a wonderful force. We simply know that it is, and that men have mastered the laws of its operation in the world of physics and mechanics. We know that it is one of the necessary forces in turning the wheels of industry among the nations of the earth.

Now if men should deny the existence of electricity and relegate it to the realm of myth and fable, simply because they cannot define its substance or determine its origin, every one can see how absurd such conduct would be. Men are sensible enough to believe in electricity and make use of it, even if they do not understand it; even if they do not know, as Edison once said, whether it is a substance or only a force.

Why, then, should men doubt and discard the fact of the divine existence, and deny His power to create and to save, and ignore His pervading presence in all things, simply because their finite minds cannot comprehend Him and His activity in the universe? If they must stand baffled in the presence of the creature, how much more so in the presence of the Creator! To reject a truth because it is mysterious, is very foolish. We do not understand the ultimate essence of matter or mind or life, and yet we know that these entities exist. We know them by their phenomena even though we do not know anything, or at least very little, about their noumena. So we ought to believe in the existence and power of God, even if His being is an unsolved puzzle to us. We do not wish to seem harsh, but it may be due to man's perverse nature that he refuses to let God come into his life. He does not want to have "God in all his thoughts."

We should remember that all true knowledge comes from above, and can be neither possessed nor retained without the light of God's Spirit. Indeed, the major premise in every life and its problems is God. Without Him our reasoning is vain and our conclusions false.

All wisdom without God, however proud and boastful it may be, is lighter than vanity. It is only a darkening of counsel. Man's conception of the origin of the universe is no exception to this rule. In fact, the cosmos cannot be accounted for without God. In the last analysis all truth and knowledge must rest upon God. He is the Great Necessity.

The reasoning of the would-be wise men of the world concerning cosmic generation is like wandering in a labyrinth of uncertainty; it starts nowhere and leads nowhither; it begins in a maze, and soon is lost in a worse maze; it cannot wind its way out of its own speculations of science and philosophy.

AFTER all, it is faith in God that brings order out of confusion, and attributes the creation of the heavens and the earth to an adequate final cause, namely, to the fiat and power of an almighty personal God. "In the beginning God created the heavens and the earth." Aye, there are power, order and finality! In that majestic declaration of Holy Writ we find the answer to all our questions and the solution of all our doubts.

Concerning this very problem, the origin of the cosmos, the inspired writer of the Letter to the Hebrews reasons in this solid and convincing way: "Through faith we understand that the worlds were framed by the Word of God: so that the things that are seen were not made of the things which do appear." Science, as it elaborates the atomic theory of matter, seems to accord with this profound and meaningful Biblical statement.

The earth is itself an ever-present miracle. The life of even the most insignificant creature raises problems that the most astute scientific reasoning cannot explain. But those who believe in the God of revelation need not be offended over these mysteries, knowing that God knows all things, and that some time He will make them plain to His redeemed people.

The heavens and the earth were created; all living creatures were formed and perfected, and the laws by which they functioned were constituted by God's sovereign power. All this was done before man was brought into being. Then God said: "Let us make man in our image, after our likeness." Man's creation was supplemental to an already finished natural creation; therefore he was separate and distinct, apart and above all other creature life which God had made. This is true, for God caused all the animals to pass before the man to see what he would call them, and whatever he called them was to be their name.

But note: among all the animals not one was found who was a help meet for the man. That is a significant fact. By that transaction the man was led to see that no animal was a counterpart of himself, or had a true affinity for him. He was put to school by this process, and was taught that he constituted a genus of his own, and was distinct from the animals and other creatures over which he was to exercise dominion. Therefore, in order that he might have proper companionship, God made a woman from the man's own being. Thus when the man awoke from his sleep, and saw the woman before him, he at once recognized her affinity with himself, and so he said: "This is now bone of my bone and flesh of my flesh, and she shall be called woman, because she was taken out of man."

ACCORDING to the Bible, there is nothing dubious and indefinite about the beginning and generation of the human race, nor about their relation to the lower orders of life; for after God said, "Let us make man in our image and after our likeness," He added: "And let him have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The Bible doctrine is very simple and uplifting. It is only people who are worldly

wise and who depend on the vain speculations of natural science, who have any trouble in accounting for the origin and nature of man. Looking upon man as only a superior kind of animal, they try to trace his ancestry back to the animal kingdom. We believe that the Bible gives a much better and more satisfying description of man's lineage. All man's qualities, alike those of the lowest and those of the highest order, can best be accounted for according to the Biblical account of his creation in the divine image. Few, if any, of them can be adequately explained on the theory of his evolution from lower forms of life, such as apes or any other animal forms.

Let it be remembered that natural laws are as much God's creation as are the worlds and the creatures which are under their control. God has assigned them their various places in the universe, and has set the proper bounds to their operations. It surely is evident that the heavens and the earth are not the result of blind laws and forces acting in a blind way. There is too much proof of design in the universe to permit of such a conception. Nor can the many and varied evidences of adaptation in vegetable and animal life be the effect of mere chance. The adaptation of means to ends connotes intelligence, and intelligence implies personality, and thus the argument leads back to God. Yes, the heavens and the earth are the work of a supreme Master Builder—and that again spells God. Materialism cannot even account for the origin and peculiar constitution of matter, the only entity in which it believes. Much less can it account for life, sentiency, self-conscious personality, moral powers of mind and spiritual experiences. No; you cannot get something out of nothing, nor things of a higher quality out of things of a lower order.

It is a patent truth that the adjustment we see in the world points to a supreme and all-wise Creator. Note how the various forms of life are adjusted to the environment in which they exist and thrive. Surely mere chance could never have effected all this wonderful design and adaptation.

The organs of procreation among the various organic forms afford evidence of design, connoting a Designer. The same is true of the *modus operandi* in the multiplication of life. The order in nature is most significant. Instead of nature being in a state of flux and a condition of welter, we find the various orders of life, vegetable and animal, all reproducing "after their kind." Thus the natural realm becomes a reliable one, so that man can subsist and be happy in his natural environment. If the families, genera and species in nature's domain were not fixed and persistent, nature would be too unreliable for an arena of human activity.

It is a fact of common knowledge that when the laws of normal procreation are violated, the offspring is at best a hybrid creature which has no power of propagation. It is, as we say, sterile. In normal conditions each species reproduces after its kind, as the Bible teaches; and that is just as it should be if nature is to be a well-ordered domain. For instance, the cow is not the progeny of some inferior beast, but has been a cow ever since the kine first fed in the valley of the Pison, or drank from the waters of the Euphrates, or chewed their cuds in the shade of the trees that swayed in the breezes of the new creation. The same is true of all the other beasts of the field, the fowls of the air, the fish of the sea, and all other living creatures, and then of man himself—all have come down to our times through an inviolable law of life peculiar to each kind. They are today what they were in the morning of the creation.

A careful study of the miracles of the Old and New Testaments reveals the fact that all of them were performed independently of natural laws and their method of operation, and therefore were wrought by the power of God, not acting contrary to natural laws, but acting above them in a supernatural way.

THIS being so, why should it be thought incredible that God should make known His power and glory by sending into the world His only-begotten Son? "In the fullness of time God sent forth His Son, born of a woman, born under the law, to redeem them that are under the law, that He might give us the adoption of sons." The saying that He "was born under the law" means that He made Himself subject to the law and accountable to it in man's stead, so that man might be freed from the penal consequences of the law. Thus "the Word became flesh and dwelt among us, and we beheld His glory." Jesus Christ was "God manifest in the flesh," and in this manifestation He took on Him, not the nature of angels, but the seed of Abraham, and therein submitted, *motu proprio,* to the indignities and weaknesses of man's corrupt and fallen nature. Yet in spite of man's degenerate estate, He, who was born of a woman, was holy, harmless, and undefiled, separate from sinners and made higher than the heavens.

It is evident that the incarnation and virgin birth of the Son of God was a miracle of *creative* significance, and stands out above and independent of the laws that control the natural procreation of human beings. In the very beginning of this divine procedure, God must have hied back to first principles—that is, creation—in order to carry out His eternal counsel to redeem mankind through the incarnation of His Son. The manner of the divine process is definitely sent forth in the words of the angel of the annunciation to Mary, the mother of our Lord: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God."

The state of Christ's sinlessness was not a condition inherent in any immaculate state of the Virgin Mary, but consisted entirely in the fact that He was born of God by a supernatural process which cleansed the assumed human nature from all taint of sin. As for myself, I find no difficulty in accepting the Genesis account of the creation of the universe by the divine fiat and power. Neither does the miracle of the supernatural conception and virgin birth of our Lord and Redeemer cause me any trouble. It all seems to comport with the divine plan and purpose of creation and redemption. It is not only true, but it is gloriously true.

I leave it to my readers to judge whether it is not far more agreeable to reason to believe that an infinite and eternal personal God brought the universe its existence by an act of creation rather than the vague conception that it came into existence somehow or other, nobody knows how and nobody knows why. Accept the theistic world-view, and you have all the phenomena of the cosmos adequately accounted for. Otherwise there is no adequate and rational explanation.

The same is true regarding the Father sending the Son into the world to redeem mankind. Surely it is reasonable to believe that the supreme Being who created and upholds the world would devise some plan by which to save men from sin. It is unreasonable to believe that He would have no concern nor pity for His sentient and rational creatures, but would dwell forever in His majesty and glory indifferent to their need. Let us hold on to our faith in an all-wise, just and loving God who is the Creator, Preserver and Redeemer of the universe.

Sibley, Louisiana.

Strength in Weakness

Oftentimes, it is our strength that impedes the Lord's use of us. Self-generated motives, methods and manifestations which leave Him out, are futile. When He declares, "Without me ye can do nothing," He is not playing with words; but expressing a vital and enduring truth. Unless our works are "begun, continued and ended" in Him, success will have a hollow ring. It is out of weakness that we are made strong.—*Kenneth Mackenzie.*

The Danger of a Good Conscience

WILLIAM POWICK, D.D.

ONE of the most dangerous of supposed virtues is a "good conscience." Yet many think it is a perfectly safe guide in serious debatable questions of life they want to settle. The depression through which we have been passing has been largely due to the conduct of some who thought they were actuated by a good conscience, while others thought otherwise, and some thought conscience had nothing to do with such matters. That conscience can be educated or trained disproves its reliability as a standard.

Conscience is, of itself, in no sense a real test of truth or right, nor of what one ought to do or not do under specified circumstances. It cannot, therefore, be accepted as a real test of conduct, and we cannot afford to depend upon it as such. Most of the questions with which we have to deal are closely related to other questions. We can, perhaps, see no harm in one and nothing but harm in the other. Yet we cannot support the harmless without supporting the harmful. How shall we act? Act we must, for or against. Perhaps we think we can escape action by not doing, except slipping into coward's castle of evasion, but they merely postpone their final responsibility until the judgment of the great day.

Perhaps we can explain the function of conscience by comparing it with that of the thermometer. No matter how good your thermometer, it never creates its own atmosphere nor modifies it. It only detects and indicates the temperature. It never changes its mission nor works in any other sphere than its own. The atmosphere changes its temperature but the thermometer does not change from its exclusive mission of merely indicating what the temperature really is and not whether it is too high or too low. True, some thermometers have on their face a caret mark to tell what the temperature ought to be. But the maker had to go elsewhere to find out where to put it. So with conscience. It never changes its mission of indicating what the moral temperature of the soul really is, but never what it ought to be. This we must find out elsewhere. And whatever caret marks we may find or think we find, on our conscience to indicate what our moral temperature ought to be they are of no importance unless they correspond with what is elsewhere revealed for our guidance.

Conscience and Living Faith

It is doubtless this that led the Apostle Paul, in his first epistle, to remind young Timothy to "hold faith and a good conscience" and then to add, by way of warning, the words, "which some having put away concerning faith have made shipwreck." From which it appears that the only safe way of life is to have a conscience that is instructed by a living faith in eternal verities as we find them recorded in the Word of God.

Such faith is our primary means of character. It is the spiritual treasury through which we receive everything that leads to the fullness of God, of which the ultimate climax is love. Faith is the foundation of the pedestal on which love crowns all else that God gives as the climax of His gifts. Notwithstanding the manner in which "faith" is being discredited it is referred to over two hundred times in the book of God; and whenever faith and love are referred to together, the reference is usually to faith as, in some sense, causative of love. "Now abideth faith, hope and love, these three, but the greatest of these is love." But without "faith" as a primary cause, the others could not be; love is the climax of all God gives and does. And He does not begin with the climax. You may dissolve the partnership to which Paul refers between faith and conscience, and may shipwreck con-

science thereby, but may still hold on to what you call "a good conscience" only because it approves the best you know. But how do you know that what you know is true and right?

John Wesley preached the "modern social gospel" as earnestly as anybody does now; but he also preached with it just as earnestly the spiritual dynamics of the Gospel which makes its ethics effective, and saved England from revolution. Gospel ethics without the spiritual dynamics that make them effective are about as powerless as any other scheme of ethics. And to preach them may bring into the church more members and larger contributions but it will be with a preponderating loss of the power and influence for which Christ established His church.

Our Depression

A distinguished educator recently told us how we could cure the depression. His only remedy was to change the "ideas" at the bottom from which our troubles at the top grew. But he did not seem to know anything about that warmer sphere of spiritual dynamics in which religion does its work of changing the inclinations of men to change the "ideas" which lie at the bottom of many of our troubles. The educator simply assumed, like many others, that men only need to be informed what to do in order to do it. And just here's the rub. His assumption is not valid. There are too many who readily admit that they know so much better than they do. The educator's philosophy was born in the cold frame of mere intellectualism and utterly ignores all that millions know of (2 Cor. 3:3) the warmer sphere of spiritual dynamics in which their inclinations have been transformed, so as to accord more perfectly with the laws of the higher life, and which now makes them delight to "hold faith" in eternal verities as their hope for the future; and "a good conscience" as their guide in the present.

When this depression passes we shall find that among the great developments of the past decade there is none greater than the rapid descent of many otherwise good and sensible people to so low a moral level from which to consider great questions with which the public must deal. As though public character was anything else than private character on exhibition. In what social, economic or moral respect is our liquor traffic any better than the Chinese opium traffic?

Christianity *versus* Intellectualism

C. H. Buchanan, D.D.

RELIGION, as a life process must of necessity have to do with the intellect, as it does with the other faculties. To deny this would be to relegate religion to the realm of ignorance, which is far from the congenial atmosphere of religion.

Intellectualism, in its attempted conquest of all life, has sought to lay exclusive hands upon the religious emotions, and to reduce them with all other human traits to a scientific formula. But in seeking to do this trouble develops when the instinctive impulses of the soul are reached. Here is a something not depending upon outward sensations, an emotion which arises from within and has laws apart from the verdicts of the mind. Here is a something rooted in the soil of intelligence, but extending its borders into an atmosphere where the scientist has no franchise. While religion uses the intellect, she is not generated by it, and like love, is by no means dependent upon it.

There has been such a strenuous effort made by the *liberalists* to accomplish their aim in pushing intellectualism to the foreground, that there has been a decided reaction; so that a basis for re-

gion is sought deep in the soil of the ul itself—in the native impulses and ngings, in the characteristic disclos- res and inner experiences of the man imself. This inner impulse rises to an nstinct of a higher order, an exalted mpire with which man may come into ntact. Here is an over-powering con- iction, persuading us that we need not ait for some outward agency to prove he reality of that higher order so hat we may put ourselves in relation o it. The first point of departure is the fe-process itself, and when we bring its ontents and procedure into the clear ght, we need no further proof of the xistence of that higher order. It be- omes a matter of intuitive knowledge.

The Spiritual Witness

Man's own spiritual consciousness is is best evidence of the existence of a od and man's relation to Him. This is he essential basis of all religion. If here were no divine relation with man here might exist a social order but there ould be no such thing as religion. While his position is incontestably sound, here is much room for misconceptions nd false moves. There is the possibility or that which transcends intellectual- sm to become a vague superstition, that nimal excitement which has brought eproach on our Christianity in many nds. Many who fly the extreme in in- ellectualism take refuge in a subjectiv- ty of mere feelings, which in the ex- reme amounts to a Brahmin self- bsorption, or a trance.

But this is not Christianity. Christ efused to take his followers out of the vorld, but gave them power to overcome he evil. Nor does religion imply a self- entered life, but an altruistic one of he best order. The self-centered life as many needs to be met and many laims to be adjusted which set them- elves forward with a persistency which rooks no denial. This leads us for self- reservation to look to a Power which s not of this world, and this brings us traight to religion.

If man is to have the universal experience and triumph in it, which religion demands, he must have an inward kinship with the universal Spirit. It is a recognized fact that the world without can only be met and overcome by an organized world of a spiritual origin. A man shut up to a natural world may build up realms of splendid wishes, hopes and fancies, such as the intellect may dictate; but he could never make these hopes and fancies real and authoritative to mankind.

Over against this, man realized that there is a Power at work within himself, lifting him above the narrow limits of the human, which makes him a blessing to the world. This is the supreme truth for which religion stands. By the stirring of these impulses we win access to a larger life, real and blessed. This reality does not exist simply because of our felt need of it; but the want is felt because of the existence of the fact to which our natures are adjusted.

Such experiences are not the result of logical conclusions; they exist and are realized by a kind of spiritual instinct. Reason and mental effort may clear away obstacles and add many auxiliaries, but no argument is needed to implant a religious instinct and impulse which is as natural as flying is to a bird. While religion is native to us all, it may be neglected, distorted and carried to a foolish extreme, as is sometimes witnessed; yet it is as natural to us as the sense of the beautiful or a desire for justice. When rightly experienced it is man's highest gift from God.

This experience is not to be attained by some mental effort, as a diploma for proficiency in mastering a curriculum. Religion is caught rather than taught. Its development is by a process of faith, consent and obedience to an inner impulse. It is a something to be developed after the apostolic method: by putting it above all else, "counting all else but as dross that we may win Christ and be like Him." This excellence is the trophy of faith urged on by the best in-

tellectual efforts in the line of religion, which trophy the intellect may enhance but can never originate.

Intellectualism a Failure

There have been many noble efforts to make the intellect the basis and source of religion; but they have never succeeded. In the Middle Ages this attempt was made in heroic measure. Charlamagne (742-814) was as his name, "the great," implied. He was a great emperor of one of the greatest Christian empires, and he knew how to value learning. On the going to pieces of the ancients civilization and the famous universities, there followed the "schools" as they were called, in which were trained the famous "schoolmen." Scholasticism was the application of reason to theology, not to correct or enlarge the accepted creed, but to systemize and vindicate it. The motto was: "Faith seeks for knowledge." The truth, it was held, "is verified by the authority of the Church, and needs no other voucher."

Philosophy was considered the "handmaid" of religion. The schoolmen were intensely active in reflection and debate, and they added no little to the stock of knowledge in the province to which they were devoted. Among them were men who never were surpassed in acuteness and dialectic skill. Those men were the "scientists" of that day, and did a most needed work in establishing Christian standards and grounds of authority. They established facts and opinions which became the last word in Biblical teachings and religious disputes,—the courts of last resort for the whole Church. And their excellent work must be conceded. They were educational centers the Church over, and lifted the young Church out of mediæval darkness.

But in doing this they unfortunately brought religion down to the intellectual level, when not faith and obedience to our Lord with a new birth back of it, was the main thing required of church-members, but conformity to ecclesiastic dictums and so much catechism learning and creed accepted. On this ground the attempt was made to push the Church to earth's remotest bounds.

In course of time men came to call in question this outward form of religion. They saw that it was not spiritual or Christian. A deputized religion robs the soul of its own approach to the throne of grace and the longed-for soul-communion with the Father in heaven. Faith and spiritual life in religion had passed into intellectualism. Religion must be taught rather than faithfully sought, and the light of soul-life went out, and the Bible as the word of God, slept under this wizard spell for a thousand years. Hence the great offence of the Church and the stiff fight of the Reformation, when the way into the holy of holies was again opened up and men learned in religion to think for themselves and feel with Luther that "the just shall live by faith,"—not by intellectuality. Then soul-liberty and evangelism stepped in, and the Christianity of Christ was rescued from the ruin of intellectualism.

All this was not the work of a single individual nor a deliberate offense against the blessed Lord. It was an honest attempt to make Christianity a matter of intelligence rather than a matter of faith and spirit, as the Master had planned it to be. But the attempt only failed and brought on the Church a world-wide scandal, by making Church consistency to rest upon a conformity to a set of opinions of men, rather than the Word of God. The swing back of the reformers was not a matter of a lack of intellectuality. The great evangelists and reformers—such as Melanchthon, Huss, Luther, Wesley, Dwight, Edwards and others—were men of great learning and advocates of it; but they did not set school attainment in the place of righteousness by faith, nor trust in a diploma rather than life from above.

In the days of the persecution men were put to the flaming stake, not because they were men of wickedness, criminals above all others. Often they

were holy men like Bishops Cranmer and Latimer, the holiest and best-beloved men of the kingdom. These and men like them were sent to the stake because of a difference of opinion on political matters, often, or because they refused to conform to some interpretation of Church doctrine.

Yet, it is hardly to be supposed that the *liberalists*, in their objection to a religion of faith in a divine Lord, ever paused to consider the evils that have grown out of a religion of the intellect rather than a religion of faith and love as an innate product of the soul. They forget how far adrift such a religion may go and has gone in the past, yet called itself the religion of Christ. A religion of the intellect may degrade itself to a mere way of viewing the world. It lacks breadth, warmth, and power, and binds men too closely to a mere human standpoint. A greater question still is: Can it prepare men to meet and overcome the temptations and ills of life?

Reality in Religion

While there may be an infinite variation in individual opinion, it must be admitted that there is for man a standard truth, a central reality which all men may recognize, and is the same for all. Apart from such an inward unity how could there ever have been an organized realm of knowledge? Now, this same law holds good in religion, which in its simple reality is recognized by all alike, it matters not in what land or age they may live. So also with the True and the Good. On this subject Rudolph Euchen, in his *New Idealism*, has this to say:

> Wherever there is the unfolding of life there is some good sought, and good which is universally valid, making a universal appeal and is the standard by which all individual action is judged.

Here is Reality, and here religion rests, an independent realm of inward life. This could not possibly be the mere product of human reflection. It is too far unique to be in any way derived from mankind. It is a spirituality. Our nature is too inadequate to give birth to such an exalted idea as bringing the individual under the sway of the whole. St. Paul said: "I am debtor to all men," which verdict every real Christian feels to be his conviction also. Yet we know that the laws of religion are the same for all alike. Whence does such an ideal come? The human is utterly inadequate to giving birth to the spiritual. *Ex nihilo nihil fit.*

A liberalist approached a noted theologian in Germany with his doctrine of salvation wrought by man alone. The theologian remarked that "The human nature with which I am acquainted is too corrupt to save anything; not even itself." A half century of dealing with humanity, that is exactly what we have found. "Eternal life is the gift of God," and such a gift must come down from God out of heaven, else we are lost forever. Let the egotistic naturalist *nota bene* at this point. While "self-generated salvation," like a "self-made man" sounds great, and may be flattering to the individual, both are but a fiction. Self-made is usually self-*marred.*

Men talk loudly about an "Inherent force which has brought us up from the protoplasm state, and will carry us on up to angelhood." But these men forget that this boasted "inherent force" has no moral destination, if there be such a force, and may land us in chaos of crime or dread suicide,—as indicated today all about us among men who depend upon such nonsense. Men have never redeemed themselves, intellectually or otherwise, and the presumption is that they never will. For, "by grace are we saved, and that not of ourselves, it is the gift of God." Soul life is a "gift," not something achieved by our ingenuity or heroic effort. Christ is God's "gift" to the world.

Effect of Disposing of Christ

Whenever intellectualism is placed above religion and Christianity is made

to trail, defeat has invariably followed, either in religion or in national life. In no country has there been an exception to this fact; and in no country has this been truer than in the land of the Teutonic race. A few decades ago all roads led to Germany, that land of illustrious thinkers and great schools. No American scholar considered his education complete without the plumes of a Ph.D. from some German university.

But in this land of intellectualism such men as F. C. Baur, G. W. F. Hegel, Ernst Haeckel and Nietzsche got hold of the steering-wheels of thought and misguided the chariots into unwise regions. Hegel in philosophy taught that God was eternally unfolding himself, and *right* was the will of the Prussian State. Baur, founder of the Tübingen school, taught that the four Gospels and much of the rest of the New Testament was not written till the second century, A.D., hence the rise and rage of the "higher criticism" controversy. Haeckel, a physician and scientist, was an enthusiastic advocate of evolution. Herr Nietzsche, an atheistic lecturer, is held to have done more to prepare the German people for their plunge into the World War than any other man. Henri Bergson held that "Brute force, with all its trickery and lies, when it come with power of attack sufficient for the conquest of the world, must have behind it divine direction and be a revelation of the will of God." The paper, *Jung Deutschland,* taught the German youths that "war is the holiest and noblest expression." This was just before the War.

These were all leaders of public thought, and were, therefore, intellectualists who drifted afar from the spirit of real Christianity with its divine brotherhood of man and the leadership of Christ. In Germany, as here in America, the *new birth* became a back number, and the "new psychology" and "new morals" became the philosophic fad. And all the world knows the result of such teachings. What wonder that the nation should plunge into a terrific war? When God is turned out of doors, and Christ is stripped of His leadership and divinity, what is to be expected but a vast catastrophe?

Today the German Church is exerting her best efforts to redeem the people from the bondage in which the nation has been enthralled from allowing militarism to be made supreme and Christ denied. A few decades ago the greatest menace to American Christianity was what was known as "German High Thought," which meant *liberalism* embossed by the name of some German professor of questionable religious fame.

Count Tolstoy, in his booklet, *Religion,* is our authority for the thought that the later condition of Russia was the result of the Russian Church having drifted away from the teachings and spirit of Christ, and the attempt to mould Christianity after pagan ideals. This effort was the work of a high-browed intellectualism which kept the Church in the hands of the upper class while the lower classes were forced to grovel in ignorance, degeneration and want. This produced a restless spirit and, ultimately, the rise of Bolshevism (the rule of the majority) which eventually, in the madness of a down-trodden people, overthrew the bejeweled institution, called the Church of Christ, and in its place, the United States of Soviet Russia came into existence.

The American Menace

That the Church in America is endangered by the intellectuals is evident by a three-cornered tilt among these men themselves. Mr. Walter Lippman, who in his *Preface to Morals,* "has cut completely loose from the Levitical code of ethics," assails Mr. Harry Fosdick, saying: "You have gotten away from orthodox Christianity, and you have no resting place for your feet. You cannot prevent the acid of modernity from eating still further into your religious structure." The keen, relentless atheist, J. W. Krutch, mercilessly pursues Mr. Lippman, saying: "You have no logical

standing ground. . . . You cannot retain human values without God and religion. . . . You have buried the dignity of humanity, self-respect, and the capacity for heroism." Mr. Krutch writes: "We have grown used to a Godless universe, but we are not yet accustomed to a loveless one as well." Other countries have told us what a Godless world and a loveless society can possibly mean, with abundance of intellectualism aboard.

Our (N.R.A.) National Recovery Act is at bottom, simply an appeal to the Christian principle found in the Golden Rule, which is founded on the brotherhood of man and the Fatherhood of God. This makes it the privilege of the strong to bear the burdens of the weak. When such a principle is thoroughly put to practice there will not be a prolonged depression, a bread-riot, or a "red" revolution. But where these principles are ignored and the moneyed *intellectuals* are allowed to ride over the dependent, the poor and the unlearned, Heaven only knows what may happen in America or any other country. Let this class go mad, and there are not "brain trusts" enough possible to save the nation from ruin and chaos. We know something of the sweets of a civilization run on Christian principles, but what of one run on the intellectual plan alone? Because of the possible alternative we plead for the oldtime Christian religion at work among all men.

Richmond Kentucky.

Our Task

HUGH W. WHITE, D.D.

FORTY years ago we saw there was an enemy, and brave spirits rose to meet him. When the *Bible Student and Teacher* was established by the Rev. W. M. McPheeters, D.D., who is still with us, a sainted father enrolled the writer as subscriber, and many a strong article in this, and, later on *Bible Champion* pages, entered into the warp and woof of my life. Indeed when Schwayder proposed the "retrial" of the Lord, and offered to receive proof from any quarter, I went back fifteen years and dug out Simon Greenleaf's series from your columns, and sent it to Schwayder. A carbon of that series also proved just what was needed for a certain friend.

Now, in these later years, we are in position to analyze the situation, and future work *should* be even more effective. Those who have been so long holding the fort (and I refer not only to yourself, but to all leaders of the Fundamentalist movement, and all defenders of the faith) have not generally taken into account that we face a deliberate conspiracy to dethrone the blessed Lord Jesus Christ, discard the Christian civilization, and establish a regime, not to say a civilization, based on atheism, lust, and hate. This fact is known to millions of men; it is clearly brought out in *The China Fundamentalist,* Vol. VI, No. 2, p. 30.

The head of this conspiracy is, of course, still secret, but it is known that the organization was effected in 1185, and after a mole-like course for five hundred years, came forth under Jean Jacques Rousseau, and Adam Weishaupt, and had much to do with the French Revolution. Later came Marxism, and then the Russian Revolution. Now it is planning and directing all this revolution and apostasy.

Many recognize that, to a large extent, this work is attributed to the revolutionary element of Jewish brains. Others attribute it to the Jesuits. But we joyfully recognize that the better element of both Jews and Romanists, know this conspiracy and fight it harder than we do.

The plans and methods of the conspirators have come to light from many quarters. Also there has come to light a book long since out of print, by Prof. John Robinson, of Edinburgh. It reveals the historical origin of "Higher Criticism" and "Modernism," as parts of this conspiracy.

There are men in the American Congress who know these things, and one of them, a Pennsylvania Presbyterian, the Hon. Louis T. McFadden, who on the floor of Congress, made the revelation that the strength of it all lies in certain financiers, men whom he named.

The more violent features of the conspiracy are usually identified with Marxism and Bolshevism. But the brains seem to lie even deeper. A meeting was held in 1910 at Copenhagen, which was attended by men who have since come to the front under both the Bolshevist and the Fascist flags. While we appreciate what the latter have done, yet we fear that the secret plan contemplates throwing us all into war, that out of the ruins of our Christian civilization, there may arise another regime.

WITH these facts before us, we may consider lines of advance. The strength of the enemy, according to their revealed plans, lie in (1) control of finances, and (2) control of the press. We should pray, with faith, that God will raise up Christians who understand finance, and, also, publicity.

In this publicity we must not shirk argument—controversy, if you will. Of course we should like to live in peace, but we cannot sit in the shade and read our Bibles: somebody must meet the enemy.

To make publicity effective, it must be based on knowledge, scholarship. This is CHRISTIAN FAITH AND LIFE'S chosen line, and one it has followed right nobly. Nor do we forget the efforts of others. The Archaeologists have in their quiet way provided unanswerable facts, and there is more to come.

In this publicity we may learn from the enemy, to stand by and help one another. The conspirators not only floated the "Higher Criticism" and "Modernism," but through the public press gave the impression that all such critics were men of marvellous scholarship, thus drawing to their feet the cream of our youth from all lands. Robert Dick Wilson and others have pricked the bubble of their vaunted scholarship.

Now there has been a wonderful expose. After Congressman McFadden made his disclosures in Congress, the French millionaire, Francois Coty, published a number of articles in the influential journal, *Figaro*, upholding McFadden. Among other things he said that the subversive financiers established a chair in Columbia University, announcing their intention to dominate the world in the spiritual as well as the material realm. Now do we see why our "scholars" are against us?

In meeting this challenge former generations taught the evidences of Christianity in the colleges. It is a most hopeful sign that Dr. Keyser and others are now writing books and contributing articles defending apologetic literature.

While some of us are employing the printed page, the Lord is also working by His special method of evangelism. Men still have to die, and it is the blessed Gospel, preached and lived, which reaches the hearts, and wins men, one by one or in crowds.

In both the literary and the preached messages, we now see that we have a big ally in the millions of patriots in every country. Many of them are influential, and, methinks, there are men, not now in our churches, who would die for the Lord Jesus Christ.

IS there, then, hope for the future? Among our weaknesses we must recognize, on the one hand, the foolish optimism that thinks the world is getting better, and on the other hand, the spirit which says there is nothing for

s to do but wait for the climax and he coming of the Lord. It is the hope f the coming that inspires us to enusiasm, and in the main it is students f prophecy who are the backbone of he great Fundamentalist movement. But beware of defeatism.

This Fundamentalist movement, afer the first flush of excitement, has now ettled down to the steady pull, some vorking in their old churches and some rganizing new churches on Fundamenalist lines. We may expect great things or believers, and personally my belief s that the coming of the Lord is waiting on us. Victory is assured, whether by the erecting now the Lord's kingdom on earth, or by another period of preparation before He comes.

In your times of discouragement, Mr. Editor, remember that *The China Fundamentalist** is, in some sense at least, an off-shoot from your magazine, and its predecessor, the *Bible Champion.* And your writers may find in our columns data that would be useful for your columns also.

Yencheng, Ku, China.

**The China Fundamentalist.* See its advertisement in this issue.

Immortal Joys

GEORGE W. RIDOUT, D.D.

SOMEONE has said, "We are born with an appetite for immortality." Mankind asks not for extinction, but or extension of life! As the great poet ang:

'Tis life, not death, for which we pant,
'Tis life whereof our nerves are scant,
More life and fuller that we want.

"Man is haunted by an eternal mind," aid a great writer. All mortals feel the onviction that there is a beyond. Anient sages and philosophers essayed to hrow light upon it but it was Jesus who brought life and immortality to light hrough the gospel." Ingersoll, the inidel, at his brother's grave exclaimed, In the night of death hope sees a star nd listening love can hear the rustle of wing."

The stars come nightly to the sky,
The tidal waves unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

Real faith cannot get on without imnortality and God. Belief in immortalty is pointed out by some as essential o the well being of society. "The noblest haracters of history, the statesman of oftiest patriotism, the philanthropist of bounding charities, have been the creation of a faith in immortality." William Lloyd Garrison said at a funeral once:

I believe in the immortal life, not as a matter of logic and metaphysics, for it does not come within the scope of these, but I feel it in every nerve and fiber of my system, in every drop of my blood, in every instinct and desire of my nature.

Addison sang:

Why shrinks the soul
Back on herself and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter
And intimates eternity to man.

And again we hear Tennyson say:

Thou wilt not leave us in the dust;
Thou madest man; he knows not why;
He thinks he was not made to die
And Thou hast made him; Thou art just.

May we not now ask the question, What do we mean by Immortality? Plato and the Greek philosophers spent time in discussing whether the relation of the soul to the body was the same as music to a harp or a rower to a boat. They concluded that it resembled more the rower in the boat. The boat might sink or rot but the rower lives on.

Our ordinary conception of immortality is duration and continued existence, but the Christian conception involves more than that. Let us change the terms

of inquiry and ask, What do we desire immortality for?

There are some things we do not want to last. We do not want immortal existence of the body afflicted with aches and pains; the Christian hope offers a glorious body incorruptible.

Then we do not desire immortality for the mind if it be the same mind subject to infirmities, errors, etc.; we trust for a mind in every part perfect.

Then we do not desire immortality for the memory, if it should mean the retention of all we had done and said. Some things, yea, many, we would rather forget and have eternally blotted out.

We do not desire immortality for our misdeeds, our sins and wrongs. Who would have immortalized their words, unkind, and harsh, and cruel, and their deeds, wrong, and dark, and evil?

The Japanese have a legend that one of their great men went into hell where he was pursued by an old woman, black, haggish, hideous, repellent. He cried out against her chasing him and the voice returned the answer, "Know you not who I am? I am your sins." The contemplation of the eternity of one's sins is awful, yet it is to this the wicked are doomed!

NOW we come to see at this point that it is only immortality for the good that we would desire and want! Look at this from every standpoint; go down to yonder cemetery. What do you see on the monuments? Only the good things concerning the dead. Their virtues are immortalized in granite or marble or bronze. We do not rear monuments to the memory of wicked deeds. Shall the nation build a monument ever to the memory of Benedict Arnold? Or the church erect one to the memory of Judas Iscariot, to Voltaire, or Tom Paine? Never!

Now, herein, and at this point, we see the close relation between immortality and holiness. The good and the holy in faith, in deed, and life only are worthy of immortalizing. How we should strive then to be pure and holy here. We are not intimating a conditional immortality here. All souls shall live hereafter, the good and the bad, but how much at this point should we be impressed and possessed by the idea of being holy that we lose not our crown? The blood-washed strive to be holy here that they might reap immortal holiness beyond; they walk in white down here, that they might walk in white with Jesus through immortal ages.

The immortality of the righteous,—what it shall be: immortal peace and immortal felicity. Behold Lazarus in Abraham's bosom. What a picture of perfect felicity—*Immortal happiness.*

> And thou shalt walk in soft white light, with
> Kings and priests abroad,
> And thou shalt summon high in bliss, upon
> the hills of God.

Immortal day—

> On all those wide extended plains,
> Shines one eternal day;
> There God the Son forever reigns,
> And scatters night away.

Immortal worship—A lady attending a great musicale got in rapture for hours and then exclaimed, "I felt I had been in heaven." No tiring in heaven's worship; all will be glory.

IMMORTALITY with Jesus—When Frances Ridley Havergal lay dying she said to the physician, "Do you really think I am going?" He answered, "Yes." "Today?" she inquired. "Probably," was the reply. Then she said, "Beautiful; too good to be true." And looking up with a smile she added, "Splendid!"

> Then I heard in my dream that all the bells in the city rang again for joy and that it was said unto them, "Enter ye into the joy of our Lord." I also heard the men themselves that they sang with a loud voice, saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever.

Dr. Scofield recalls in one of his writings that it was a habit of the Roman army to use three trumpet calls in breaking camp. First, the trumpet blew loud

nd continuous for a few moments hich meant, "Strike your tents, pack our baggage, secure the animals." The econd trumpet was to assemble the ompanies' battalions in formation and wait the last trumpet! The last trumpet was simply "March!" It would seem s though in the dispensations the first nd second trumpet had already sounded nd the church is just waiting for the nird and last when Christ shall come nd the saints shall be caught up in the ouds to meet the Lord in the air; and o shall we ever be with the Lord.

Forever with the Lord,
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality.

Knowing as I am known,
How shall I love that word,
And oft repeat before the throne,
"Forever with the Lord."

Talmage, preaching on glorious dying, aid: Dying Stephen, what have you to ay? "Lord Jesus, receive my spirit." Dying John Wesley, what have you got o say? "The best of all, God is with us." Dying Edward Payson, what have you o say? "I float. If there be any way to eaven on horseback or in fiery chariot, his is it."

Dying Neander, what have you to say? "I am where I will now go to sleep. Good night." Dying Mrs. Florence Foster, what have you to say? "Though a pilgrim, walking in a valley, the mountain tops are gleaming from peak to peak." Dying Alexander Mather, what have you to say? "He that I have served nearly fifty years will not forsake me now. Glory be to God and to the Lamb forever. Amen, amen, amen!"

Dying John Powson, what have you to say? "My death bed is a bed of roses." Dying Thomas Scott, what have you to say? "This is heaven begun." Dying soldier, what have you to say? "I am going to the front." Dying telegraph operator during the war, what have you to say? "The wire is laid and the poles are all up from Stony Point to headquarters."

Dying Paul, what have you to say? "I am now ready to be offered and the time of my departure is now at hand. I have fought the good fight; I have finished my course; I have kept the faith. O death, where is thy sting! O grave, where is thy victory! Thanks be unto God, Who giveth us the victory through our Lord Jesus Christ."

Haddon Heights, New Jersey.

Two Stalwart Apostles

DEAN J. A. HUFFMAN, D.D.

Peter the Rock

A GREAT historian has said, that all history is biography, for it centers about outstanding persons. This is not only true of secular, but of sacred history. Peter is, in no sense, an exception.

Peter was one of the most unique of men. A great preacher in a recent sermon on Peter said: "The most extraordinary thing about Peter is, that he was so extraordinarily human." He has been characterized by F. J. Foakes-Jackson, as "the Prince of Apostles." Though he speaks of Peter as the unbiographied, he declares that his whole career was a romance. He also insists that Peter is much misunderstood.

The words of our Lord to Peter, as recorded in Matt. 16:18: "Thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it," have been variously interpreted.

Roman Catholics look upon Peter as the first Pope, and consider him, together with his successors, as vicars of Christ. There is no evidence, however, that Peter was ever at Rome, much less

is there any reason to believe that he was the first Pope.

In Protestant circles there are various ways of interpreting the words of Jesus. There are those who believe that Jesus meant that the church was to be built upon Peter's confession, and not upon him. This belief has no small number of adherents.

To understand the words of Jesus to Peter, as well as the words of Peter to Jesus, we must remember that Peter was the Dean of the Apostolic Twelve, or their senior apostle and spokesman. He often spoke to Jesus for the Twelve, and Jesus spoke to him for the Twelve. When this fact is reckoned with, it might not be so difficult to understand some things that were said to Peter.

On one occasion Jesus told Peter that he would give to him the keys of the Kingdom, Matt. 16:19, but he also told the entire group of disciples a similar thing as is recorded in Matt. 18:18, and John 20:23, in the latter case using the plural pronoun, instead of the singular. This leads things to the conclusion that Jesus was addressing Peter for the Twelve, and not him only.

Returning to find the correct interpretation of the words of Jesus to Peter concerning the work, an interesting verse may be cited. In Ephesians 2:20 these words are found: "And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone." In the light of our discovery that Peter was the Dean of the Apostolic Twelve, and spoke to Christ for them, and was spoken to by Christ for them, and in the light of the text just quoted, we may find the meaning of the rock. The rock was not Peter, neither was it Peter's profession. The rock upon which the church was to be built was the foundation of the Apostles and prophets, Jesus being, himself the chief corner-stone.

"Copy the Heavenly Model, and impart,
As best thou canst, similitude Divine."

Paul the Peerless

DEAN J. A. HUFFMAN, D.D.

OF all truly great men it may be said that their greatness looms larger as the years pass. The Apostle Paul is no exception to this. The people of his own day recognized him as a man of more than ordinary intellectual and spiritual power, as one who stood head and shoulders above his contemporaries, but his figure towers increasingly high in the light of almost two millenniums.

Peerless in His Experience

Though a man of giant intellect schooled in the best institutions of his day, all his natural and acquired ability only took him farther away from God. He, as a young and ambitious Jewish inquisitor, madly persecuting the Christians even unto death, thought he was rendering God highest service. It was not until he was struck to the earth by the power of God, that his spiritual eyes were opened and he looked upon a world entirely new to him. Converted, filled with the Holy Spirit, baptized—these are the historic events which crowded each other in the life of this extraordinary man.

But greatness in natural and acquired ability, and greatness in the experience of the spectacular, are not all the elements which enter into the making of extraordinary men. Three years in Arabian solitude, the solitude where other great men, such as Moses and Elijah had met God, contributed to the adjustment of Paul to God's plans and purposes concerning him.

Peerless as a Preacher

When Christianity burst the bonds of Judaism, and tidings reached the Jerusalem church that Grecians at Antioch had heard the word and believed, Barnabas was sent (Acts 11:23). With the vision of a prophet, sensing the immensity of the task—that of harmonizing a movement into which cross-cur

ents of interests were beginning to ow—he set out to Tarsus to seek Paul. inding him, the two, as fellow pastors, hepherded the Antioch church during s early and growing days. Evidence f his greatness as a preacher is found n the fact that right out of the church which he served as a pastor arose the ighty foreign missionary movement, s well as the fact that it was the Anioch disciples, and not those of Jerualem, which first earned for themselves he epithet of "Christians."

Peerless as a Teacher

When we have pointed out Paul's reatness as a preacher only, we have ot done him justice, for he was more han a preacher; he was a great teacher. t remained for this somewhat belated postle to formulate the theology for ll Christendom. Taking the initial tatements of Christianity propounded y Jesus and echoed in the teachings of he twelve, he expanded them, under nspiration, into a system of theology, hilosophy and ethics which answered very question which has arisen, and apable of meeting every emergency of he Christian movement. The secret of is greatness as a teacher, as well as a reacher—not ignoring his natural enlowments and trained intellect—lay in he fact that he was a "chosen vessel."

Peerless as a Penman

If Paul wrote the Epistle to the Hebrews, he was used of God to write wenty-eight and five-tenths (plus) per ent of the New Testament. Besides this, he was Luke's human source of information for the gospel narrative which bears his name, and the Acts.

Peerless as a Missionary

Besides all that is credited to Paul above, he was the most practical man in the history of the church—a great missionary. Other missionary leaders have opened up a continent, but Paul opened up a world. When Paul responded to the Macedonian call, crossed the Aegean Sea and entered Europe, he was starting a missionary movement westward, which never stopped until it reached America and then bounded on its way to the other unevangelized continents and the islands of the sea. Paul, the great missionary!

Peerless as the Revealer of Christ

Finally, he was great as the revealer of Christ. The evangelists sketched the details of our Lord's earthly life, but it was reserved largely to Paul to reveal the heights and depths of the work which was accomplished by the Son of God. Dr. Stalker thinks that Paul was permitted to reveal to the followers of Christ the things to which Christ referred when He said: "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). If so, he was entrusted with the revelation of Jesus Christ in a way not yet fully comprehended. The greatest thing which can ever be said of any man is, that he revealed Christ; and of Paul it may be said, that he was preeminently the revealer of the Son of God.

Marion, Indiana.

The Family Altar

A family altar in your home will send you forth to your daily task with a cheerful heart, stronger for your work, truer to duty, and more determined to glorify God.

It will bring you strength to meet discouragements, disappointments, and unexpected adversaries.

It will make you conscious throughout each day of the sustaining companionship of Christ.

It will sweeten your home life, resolve misunderstanding, and relieve friction.

It will largely determine the eternal salvation of your children.

It will assist the work of your pastor and stimulate the life of your church.

It will be an example to other homes for a richer life of service and devotion to God.—*Florida Baptist Witness.*

For Your Scrap Book

For Discouraged Sunday School Teachers

CANON DYSON HAGUE, D.D.

ONE day some time ago I was preaching in my church upon that wonderful text of the Lord Jesus: "All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out" (John 6:37); and towards the close of the sermon I told the following story:

During the days of the South African war, in a beautiful home in England, an anxious father and mother awaited daily the advent of the postman for news from their beloved son, who was fighting there for his Queen, as an officer in one of the English regiments.

One day their hearts sank low as the postman handed in a letter edged with black. With trembling hands they opened it. It was written in a strange hand, and signed by a strange name. In loving and sympathetic language it conveyed to them the heart-breaking news that their beloved son had fallen in that field of battle and had passed away. As their grief became almost uncontrollable, their eyes caught sight of a little piece of paper which they had not noticed before, and which had fallen from between the leaves of the letter. This was just a torn sheet with a few words scribbled in pencil upon it, evidently by a feeble and dying hand. But its words cheered and have ever since cheered the hearts of those beloved parents; for upon it was written the last message of their dying boy, and these were the words:

Dying, father and mother, happy, for Jesus said: Him that cometh to me I will in no wise cast out.

The tears were wiped, as it were, from their eyes by an Invisible Hand, as they felt that the reception of that beautiful promise had been the means of numbering another beloved soul amongst the number of Christ's elect; and though their hearts were sad at the separation they felt it was only for a little while.

While I was telling this story, I noticed that a gentleman, a perfect stranger in the congregation, was greatly moved by it. At first I attributed it merely to a sympathetic and emotional interest; but I had scarcely finished the service before he came up to the chancel and entered the vestry, grasping my hand with evident and sincere emotion. He said: "I cannot tell you how deeply impressed I was by that story of yours. I worked in South Africa during the war, and I want to tell you that that verse which brought life to that young officer was the verse which was the means of my conversion." It was the same verse that brought him to a knowledge of the Lord Jesus Christ as his own Saviour, and ever since that time he has been working for Christ. (I may say that he is today one of the foremost workers for Christ as a layman of our Church in England, occupying a very influential and important position.) Then he said to me: "Now I want to tell you a war story," and he said as follows:

"While I was ministering to a dying soldier, I asked him if he had any message for his mother. 'Yes,' he said, 'tell her I am dying happy!' 'Anything else?' 'Yes; write to my Sunday School

teacher.' 'And what shall I say?' 'Tell her I die a Christian, and I have never forgotten her teaching.'"

"A few weeks afterwards," said this gentleman, "I received a letter from this Sunday School teacher, one of the most remarkable I ever received in my life. I have forgotten the details of the letter, but this was the substance of it: 'God have mercy upon me!' she wrote. 'God have mercy upon me! Only last month I resigned my Sunday School class, for I felt that my teaching was doing no good; and scarcely had I, through my coward, faithless heart, given up my appointed work, than I get a message from you telling me that my teaching had been the means of winning a soul to Christ. I am going back to my Rector at once to tell him that I will try again in Christ's name and I will be faithful to the end.'"

Oh, that I could speak with a voice to every Sunday School teacher in the whole world and to every parent in the Christian Church and could say: Teachers, teachers! Parents, parents! Go on! Go on! You are sowing seed. God only knows what fruit it is bearing.

Think, too, of that wonderful story, told in the *Sunday School World*, of the old carpenter, Mr. Benjamin Dix, of Caledonia, Ohio, how long years ago he found four boys ganging around a barn on which he was working, and how he persuaded them to become his Sunday School class. For five years the five stuck together, and when Mr. Dix was asked who those boys were and who and where they are now that they have become men, he said that the first was Charles Conway, a missionary in Central Africa; the second was D. R. Crissinger, the Chairman of the Federal Reserve Board; the third was George J. Christian, President Harding's private secretary; and the fourth was none other than Warren G. Harding, President of the United States.

So, dear teachers, never forget that you are engaged in the greatest work in the whole world. You may not have men who are going to be distinguished in the financial or literary world, but if only one child, one boy, one girl, were led to Christ by your faithful service, you would shine as the stars forever and ever. Don't give up! Don't give up! Love for Christ and souls never faileth; faith in Christ and souls ever conquers; sympathy and patience in Christ will ever have His smile and reward. It's character that tells. It's consistency that counts. It's reality that is the desideratum. But with these nothing will be impossible.

Toronto.

Our High Calling of God

Possession always involves responsibility. So we are illumined that we may shine. We see the glory of the Lord that we may reflect it. We are converted that we may convert, using our own experience as the weapon of our warfare. We are in the world to bring light to men—on the character and attitude of God, on the problems that vex and trouble men, on the meaning of life here and on the life hereafter. We are in the world not to imitate it, nor to keep on good terms with it, but to help to save it. We are not to set the fashion, not to follow it, to be trail blazers.

The church is to show the world how people ought to live together. The individual Christian is to be a *living* epistle of Christ, a sermon on legs, bearing his witness bravely and sacrificially, striking a higher and purer note in conversation and in dealings, carrying the light of sympathy and comfort to men in hopeless darkness and deep trouble.

A church exists in any neighborhood for the sake of the neighborhood, for its illumination, never to be patronized, to ask for outside support, to care more for institutions than for souls. The church that loveth its own life loseth it. A church that cares more about orders and creeds and ritual, and its own ancestry, and is forever discussing these things, than it cares for holiness and the saving of the world will lose its power to save the world.—*Dr. C. Brown.*

Abram and Lot

Here are two men who represent two types of believers. You can always trust them both to run true to form. Abram is the God-influenced man and Lot is the man-influenced man. You always find Abram trusting in God to lead him, while you always find Lot either trusting in Abram or himself. Abram's life was largely under the divine influence of God, while Lot's life was under the human influence of Abram. It is no wonder that Lot is continually getting into trouble, and when in trouble, always compelled to seek the aid of Abram.

The Abrams of this world are always helping the Lots out. For the man who only looks to himself is finally compelled to seek the aid of the man who looks to God.

Lot is forever choosing that which is best for himself, while Abram is contented to believe that God will guide him aright, and select only that which is best for him.

Abram, having taken God, knows that he will get everything that comes with God—a wisdom which is infinite, a life which is eternal, and a power which is unfailing. So, unpopular as it might be, Abram puts his life in the hand of God and humbly follows on.—*W. W. Bustard.*

The Immortality of Goodness

Hebrews 7:16

In this world we are subject to alternate exaltation and humiliation, prosperity and persecution, light and darkness; but in the hereafter we shall be unchangeably rich in everlasting munificence. "It doth not yet appear what we shall it be;" it would overwhelm us to know it all now. We could not endure the brightness of the possessions of the sons of God.

President Harper of Chicago University, who died in his prime, once said: "The God about whose business I have tried to be busy will not forget to look after mine in any other world to which I may go." Another minister remarked in concluding his sermon, as he shut the Bible, "Closing up life's work is like closing this Book; I am without fear of the final end." On the following Sunday he joined the church triumphant, and the second volume of the Book of Life, endless and beautiful, was begun. The afterglow is eternal. How blessed to know that He Who sent us forth into this life, when our mission is accomplished, will call us to receive the riches of the reward to all who have been faithful.—*E. W. Caswell, D.D.*

Spiritual Depression

The prayer life was never developed by following the current, and it certainly will not be in the days in which we live.

The way out of spiritual depression is the way of seeking with the whole heart after God. It is the way of prayer. It is perhaps easier to forget this or discount it in days of materialism and of great trust in organization than it would be under simpler conditions of life. But the present conditions make it only the more important that Christians should know that the price of spiritual progress in the life of the individual and in the life of all God's people is first that of being quiet and standing still long enough to hear what God has to say. There are other things accomplished by prayer, but undoubtedly the first and by us most needed is that through it the ears of the soul are opened to hear and understand the voice of God. —*Western Recorder.*

The Voice in the Silence

I Kings 19:12

When Luther was in Wartburg Castle he called to Melanchthon, his fellow-prisoner, "Come, Philip, let us sing the Forty-sixth"; and behind the iron bars, while kings were taking counsel against the Lord's anointed, and martyrs were going up in chariots of fire, they sang, "God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea."

So may we find the secret place of the Lord's pavilion in the midst of a boisterous world. Take time to be alone. Let the crowd sweep by. In so doing you may lose "the spirit of the age," but what matter if you gain audience with the Spirit of God? The world is too much with us. The jazz-music of Vanity Fair is ever ringing in our ears, the clink of gold and silver, and everybody shouting, "Lo, the conquering hero comes." We are money-mad, pleasure-mad, ambition-mad, mad for everything but heaven and eternity, the things that make for truth and righteousness and everlasting life. We are so intent upon the morning's news that we fail to read messages that are written across the skies. Lift up your eyes and see.—*David James Burrell, D.D.*

Ruskin on Christianity

One must first say a firm word concerning Christianity itself. I find numbers, even of the most intelligent and amiable people, not knowing what the word means; because, they are always asking how much is true, and how much they like, and never ask, first, what *was* the total meaning of it, whether they like it or not.

The total meaning was, and is, that the God, who made earth and its creatures, took at a certain time upon the earth, the flesh and form of man; in that flesh sustained the pain and died the creature He had made; rose again after death unto glorious human life, and when the date of human race is ended, will return in visible human form and render to every man according to his work.

Christianity is the belief in and the love of God thus manifested. Anything less than this, the mere acceptance of the sayings of Christ, or assertion of any less than divine power in His Being, may be, for aught I know, enough for virtue, peace, and safety; but they do not make people Christians, or enable them to understand the heart of the simplest believer in the old doctrine.

Inspiration of the Bible

Who constructed the lock of human nature? Beyond question God is the author of man's soul. But who constructed the key to human nature, the only key that matches its deepest spiritual necessities, that is, the Bible? How was this key produced? It is made up of many pieces, forged on many anvils by many hammers, wielded by many workmen in the forges of many centuries. Who guided these workmen so that their blows when struck without collusion, should also be struck without collision? The hammers that beat out this key, and adapted it perfectly to the lock of human nature, must have been divinely guided. It is evident that from the beginning of the blows which forged this key, one plan was kept in view through all the centuries and all the various unconnected human workmen until the key was perfected. This series of indisputable facts in the forging of the key to man's nature goes far to show that He who made the lock made the key also.—*Joseph Cook.*

Heart-keeping

Heart-keeping is much like housekeeping. There must be continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world?—*Dr. Cuyler.*

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

Permanent Values in Genesis

SOME years ago Fleming H. Revell Company, New York City, published two good-sized volumes entitled *Living Messages of the Books of the Bible,* by Dr. G. Campbell Morgan. Since the book of Genesis has been in dispute between the conservatives and liberals, we desire to point out some of the permanent values that Dr. Morgan has found in that book of the Bible.

He believes in its divine authority and inspiration. In his introduction he makes this claim for the whole of the Old Testament, quoting as his authority the Apostle Paul, who wrote the significant statement: "Whatsoever things were written aforetime were written for our learning . . . ." (Rom.15:4).

Dr. Morgan's testimony is of much value. He says that the Old Testament writers "wrote for their own age and for the men by whom they were surrounded. Nevertheless, the apostle declared that these things were written for us. It is evident, therefore, that he believed that behind the authors there was an Author; that encompassing the minds of the men who wrote in different places and at different times, was one master Mind." That means divine inspiration for the Old Testament.

Regarding the book of Genesis and its messages and permanent values, it is gratifying to hear a Biblical scholar as Dr. Morgan is, make the following statements:

> It is perpetually being asked today whether there are any permanent values in the book of Genesis. In the light of later revelation, is there any reason for retaining this book? . . . In answer to that inquiry, it may at once be stated that the whole system of the Christian religion depends upon the accuracy of certain statements made in this book. Without them that system is an erection without a foundation, conclusions without premises. These declarations, at once the simplest and the profoundest in the book, constitute its permanent values, not merely because all subsequent Scripture depends upon them, but also because, if there were no other writings, these statements supply us with answers to questions which must arise to the thinking mind.

Then Dr. Morgan proceeds to tabulate what he calls the permanent values. He says it "contains the foundation truths" of the following sciences: Theology, the science of God; Cosmogony, the science of the universe; Anthropology, the science of man; Sociology, the science of society; Hamartiology, the science of sin; Ethnology, the science of races; Soteriology, the science of salvation. To these teachings he adds:

> The essential value of the book (of Genesis) is the fundamental character of its teaching on all these matters. Its declarations meet us at the point where knowledge, proceeding along the line of investigation, fails, and presents truths undiscovered by investigation. . . . It is conceded that man ever arrives at a point beyond which he is unable to go. It is at this point that Genesis speaks in the terms of revelation made to man, rather than a record of discoveries made by man.

It is true, as Dr. Morgan then states, and as we all concede, that Genesis does not reveal to us the final truth on the subjects named, but it has spoken the initial word which no subsequent discoveries contradict, and without which all later declarations are meaningless. Taking up the various subjects named above, Dr. Morgan shows that Genesis reveals the fundamental and initial truth, and then leaves its final development to subsequent revelation and discovery.

Take theology: "Genesis presents God as Creator, King and determined Redeemer, and upon these fundamental

acts all Christian theology depends." ut it does not make known His nature, His methods nor His ultimate purpose. hose matters come later in the process f gradual revelation.

Then there is cosmogony: "Genesis eclares that the whole universe has me into being by the will and act of od. The hall-mark of the divine handi- ork is upon every blade of grass and pon every flaming constellation." But enesis says nothing in detail concern- ng the process of creation, the period ccupied, nor the ultimate purpose.

The same is in respect to anthropol- gy: "Genesis teaches that man is a ingling of dust and Deity by the will nd act of God"—that is, he was created n the divine image, was placed under ivine authority, was given dominion ver the natural realm, and was a mor- lly responsible personality. These mat- ers are of vital importance. But much oncerning man was left for future rev- elation. He deals with the other funda- mental values in the same way. He adds some very important paragraphs:

> To deny the accuracy of these fundamental statements is to lose the meaning of all subsequent teaching. If God is not Creator, King and Redeemer, there is no resting place for man other than the restlessness of agnosticism . . . To deny what this book teaches concerning the origin of the universe is to be compelled to account for the things seen by some undefined action and interaction within the universe, which has behind it no personality. To deny that man is a mysterious mingling of dust and Deity by the will and act of God is necessarily to be compelled to think of him as the last product of animal evolution; and therefore as himself an animal, and nothing more . . . To deny the suggestions concerning human salvation as possible only through the intervention of God is to abandon the idea of salvation as either unnecessary or altogether impossible.

Thus we see into what a sad and deplorable impasse men are driven if they reject the fundamental teaching of the first book of the Bible.—*L. S. K.*

Confirming Bible History

IN these columns, especially in our Book Review Department, attention has frequently been called to Prof. . S. Yahuda's great work on the Egyp- ian language and customs and their onderful confirmation of the histor- city of the Pentateuch. Some time ago r. Yahuda contributed a series of not- ble articles to the *Daily Telegraph,* ondon, in which he goes into some in- eresting details to prove that the writer f Genesis and Exodus must have been ery familiar with Egyptian matters at he time he wrote the narratives in those arts of the Bible. These articles have een reprinted here in America in the *Moody Bible Institute Monthly.* We clip part of the article that appeared in hat journal for December, 1933:

> Not only are the ceremonies of Joseph's installation as vizier described in Genesis with ccuracy, but the descriptions of Joseph's unctions and position as vizier are in accord with all we know about the duties and privileges of the highest state official after the king.
>
> In this connection we are particularly enlightened by detailed regulations for the office of a vizier, preserved in the tomb inscriptions of Rekh-My-Re, the vizier of Thutmosis III (15th cent. B. C.).
>
> In conformity with all hierarchical laws and customs of Egypt, Joseph was given an honorific Egyptian name by Pharaoh, and he received the daughter of Potipherah, the high priest of On (Heliopolis), as wife—a great distinction, by which he was elevated to priestly rank. That is meant when it is said (Gen. 45:8), that he was made a "father to Pharaoh." It is the exact equivalent of Egyptian *itefneter*—i. e., "father of the god," a priestly title which was borne by humble as well as very high officials, including viziers.
>
> Of course, the monotheistic narrator avoided the expression of the Egyptian title, "father of the god," and simply rendered it as "father to Pharaoh," just as we would speak today of a priest as "father."
>
> **The Egyptians Mourning for Jacob**
>
> In Genesis 50:2, the narrator describes the preparations for the burial of Jacob. From all the details given, in spite of their brevity,

we can see how perfectly he was acquainted with the process of Egyptian embalming, with mourning customs and funeral arrangements. Thus the statement (Gen. 50:3) that forty days were needed for the embalming of the body, and that the Egyptians mourned seventy days for Jacob, exactly accords with the periods customary for embalming and mourning in the case of highly-placed persons.

Shorter periods of mourning were observed only in cases where the position or means of the family of the dead did not permit such great expenditure. On this account the narrator emphasizes that for the father of the vizier the longer period of seventy days' mourning was decreed.

It is of great significance also that the expressions here used are modeled entirely on Egyptian phraseology. Thus it is said (Gen. 50:2) that Joseph commanded his physicians (*rofeim*) to embalm his father. This expression agrees exactly with the term, *seyen*, or *sewenu*, "physician," employed by the Egyptians to denote the embalmers.

Similarly where in Genesis 50:4, the "days of mourning" occurs in the English Bible, the Hebrew text reproduces the Egyptian expression, *remy*, for mourning. Its Egyptian origin is denoted by the fact that it occurs only in this account, and nowhere else in the Bible, "the days of mourning" (*ebel*) being otherwise used.

Further, it is said (50:4, 5) that Joseph asked the "house of Pharaoh" to speak to Pharaoh on his behalf, to obtain leave for burying his father in Canaan. This also agrees exactly with the Egyptian custom, according to which mourners, however high their position might be, should not approach the king before the burial of their dead.

Chariots and Horsemen

Also, the statement that the cortège was joined by a whole galaxy of high dignitaries, by horsemen and chariots, corresponds with the Egyptian custom of large funeral processions accompanying the dead to the burial place. As a matter of fact, in no country other than Egypt were funerals converted into such elaborate pageants, and the interment ceremonies carried out with such great pomp in the case of highly situated personages.

How faithfully the narrator transmits all details is shown by the enumeration of the classes of officials who escorted the procession to Canaan. Thus (Gen. 50:7) the "servants of Pharaoh" were the court officials who formed a sort of bodyguard of the king and stood nearest to him. The "elders of his house" are identical with the *shemesu-hayit*, which means the "elders of the hall," who held high court rank.

In the "elders of the land of Egypt" we have to understand the high councilors representing all districts of Egypt who had seats in the supreme council of the king. All these details could only be known to a writer who lived among the Egyptians, and knew the etiquette of court and the rules that governed state officialdom.

—*L. S. K.*

Reviews of Recent Books

Frozen Assets: Twelve Evangelistic Sermons. By William E. Biederwolf,D.D. Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Mich. $1.00.

If you want to read sermons that almost read themselves and that contain much nutritious food for the soul, just send right off for this book. The sermons are rightly called evangelistic sermons; but they are just as moving and refreshing for people who are already in the kingdom. Mr. Biederwolf ranges far and wide for his illustrations, and they always illumine the subjects he is treating. In this respect he has something of the spirit of the poet, who, as Longfellow says, always "sees things double." With all his stalwart theology and argument, our author knows how to touch the emotions and bring tears to the reader's eyes.

Mooring Masts of Revelation. By Melvin Grove Kyle, D.D.,LL.D. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. $2.00.

Before his passing into the heavenly world Dr. Kyle had prepared the manuscript of this volume, and had delivered its several chapters in a course of lectures on the Smyth Foundation at Columbia Theological Seminary, Decatur, Georgia. In his introduction he explains what is meant by "mooring masts": "The great air-ships which come down to us out of the clouds of heaven are unable conveniently to alight upon the ground, but tie up to high mooring masts, and thus communicate with

rth." So it is with Biblical revelation, ys Dr. Kyle. It did not come down to e lower levels of humanity, but was mmunicated to towering personalities, ho, in turn, imparted it to the people the world. This, then, is the purpose this most timely, unique and inform- g book: to study the "towering char- ters" of the Bible, discover what they ach us, and apply that teaching to our iritual edification and the strengthen- g of our faith.

This book is somewhat different from e author's previous works, all of which e extremely valuable. It does not con- in so much material on archaeology, r so much of the apologetic element. et here and there the author makes se of his vast technical knowledge of chaeology, and then shows how it con- rms the historicity of the Biblical nar- atives. What we may learn for the eepening and enrichment of our spir- ual lives and experiences from the out- anding characters of the Bible and the evelations they communicated to the orld—that is the major purpose of is book. It is a work of signal worth— fitting climax to the literary contribu- ons of its gifted and devoted author.

alestine: God's Monument of Prophecy. By L. Sale-Harrison,B.D. The Evangelical Press, 3d & Reily Sts., Harrisburg, Pa.; also Pick- ering & Inglis, London, Glasgow and Edin- burgh. $1.50; postage extra.

The author of this book and a num- er of others is well known as a special- t in the interpretation of Biblical rophecy. Hence in this book he often hows that the prophecies of both the ld and New Testaments have been onderfully fulfilled. A special interest ttaches to the volume on account of its ersonal character. It is a running nar- ative of travels by the author and his ife in Palestine and some of the ad- oining countries, giving many interest- ng observations along the way. Every- here our travellers carried their Bibles ith them, and noted how realistic its arratives and descriptions are. The eography and topography of the Bible are always correct. In all places the land confirms the book.

Much light is cast on many Biblical passages that would otherwise be obscure. One might cite the Twenty-third Psalm as an example. David called himself one of God's sheep, for he said, "The Lord is my shepherd." Does he mix his metaphors when he says, "Thou anointest my head with oil; my cup runneth over"? How could such a figure of speech apply to a *sheep?* But get this book and see what a true literary artist David was. Mr. Sale-Harrison has done fine work in this book, both by giving much valuable information and by fortifying faith in the integrity and inspiration of the Bible.

Blazing Trails in Bantuland. By Dugald Campbell,F.R.G.S. Pickering & Inglis, 14 Paternoster Row, London,E.C.4; also Glasgow and Edinburgh. 3s.6d.; about $1.00.

What a fascination there is about books on Africa! Here is one of the most interesting books on trailing through large parts of that so-called "dark continent." Mr. Campbell is a well-known British missionary, who has travelled much through Africa, and has published several previous books on his observations and experiences. The present book contains many realistic pictures reproduced from photographs by the author. They add much to the value of his vivacious story. In describing his movements, he imparts much information regarding the customs and religion of the natives. It is interesting to note that all the tribes he visited have some kind of religion, and even seem to believe in one great God to whom all the minor gods are subservient; while the monkeys, apes and other animals which he observed gave no signs of any religious proclivities. Many of the natives, too, are susceptible to the principles of the gospel of Jesus Christ. Mr. Campbell was a pioneer missionary in many parts of Bantuland forty years ago, and he points out the remarkable changes for the better that have taken place since those days through the missionary ef-

forts of devoted men and women. Bantuland is the name given to the southern and central parts of Africa. This common name for so large a territory is due to affinities in the languages.

Keys to Conquest. By Rev. Gaston Foote, Fleming H. Revell Co., 158 Fifth Ave., New York, N.Y. $1.00.

This book contains eight inspirational addresses to young people. Not to overdo alliteration, there are plenty of verve, vigor and vim in them, showing that Mr. Foote is what we call a "live wire." His purpose is to brace young people against temptation and inspire them to be strong and courageous. He cites many instances from biography and history and sometimes from his own experience. He also adorns his pages with choice selections of poetry. Doctrines are not specifically presented, but one feels in reading the addresses that the author accepts the evangelical faith in its integrity. The chapters will be invigorating to young people, and older people can also read them with much pleasure and profit.

The Minister's Annual. Compiled and edited by Joseph McCray Ramsey. Fleming H. Revell Co., 158 Fifth Ave.,New York,N.Y. $2.00.

These annuals must be quite popular, for this is volume six of the series, and is for 1934. It certainly has great diversity of contents. Many of the outstanding ministers of America have contributed sermons and outlines to this volume. Some of the contributors are upstanding conservatives; others have the reputation for being modernistic. The former class, while they ring true to the evangelical faith, do not introduce any problems in a controversial spirit, but take the orthodox faith for granted, and make a homiletical use of it. The liberalists generally avoid intruding anything of a debatable character, and thus say many good and true things, laying special emphasis on the ethical teachings of Christianity.

The sermons are arranged in fifty-two chapters, one for each of the fifty-two weeks of the calendar year. Besides, there are fifty-two service outlines which are stimulating to thought. The minister can use this volume to good effect if he will, not to plagiarize the sermons, but to find suggestions for his own development and to study the sermon methods of leading ministers. If he feels moved to use some of the material itself, he should give proper credit to the author. The conductor of this department of CHRISTIAN FAITH AND LIFE contributed one sermon to the collection, but unfortunately the title is wrong. It should be "How to Win Winsomely," instead of "The Inner Witness."

The Day's Worship Edited by Rev. Charles B. Foelsch, Ph.D. The United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa. 75 cents.

Christian individuals and families certainly have much opportunity today to cultivate and deepen the spiritual life and the spirit of worship. Here is another book that has been written and published for that purpose. But this one has some features that are different. A special topic is selected for each day of the year, and there is something of a logical order in the arrangement of the topics. The evident purpose is to cover the doctrinal system of Christianity in a devotional way throughout the year. Each page contains, besides the topic, two Biblical passages, a thoughtful meditation by the author, and an appropriate prayer. For individual and family worship we are glad to give this book our hearty commendation.

Christ's Eternal Sonship. By W. E. Vine,M.A., Pickering & Inglis, 14 Paternoster Row, E. C-4, London; also Glasgow and Edinburgh. 1s.6d.

A book of solid worth is now before us, dealing with a doctrine of a most fundamental character in Christianity. Mr. Vine is well known to us through his previous volumes, especially the one entitled, *The Divine Inspiration of the Bible,* which we have had the pleasure of recommending many times in these columns and elsewhere. He is stalwart in his theology. At the same time he is

scholar and knows whereof he affirms. In the present book he stoutly upholds the deity of Christ by showing that He is the eternal Son of the Father. To this end he cites and exegetes many Biblical texts. We are especially impressed with his exposition of Psalm 2:7 (collated with Acts 13:33) and Col. 1:15-18. He proves that these passages cannot be construed to teach the Arian or Unitarian doctrine. To all people, whether conservative or liberal, we commend this powerful presentation of the true doctrine of the person of Christ. It is refreshing to know that the publishers find a justifying market for so many strong evangelical books. May the Lord bless all such publishers.

Life Indeed. By J. Russell Howden, B.D. Pickering & Inglis, 229 Boswell St., C.2, Glasgow; also London and Edinburgh. 2s.6d.

The chapters of this book were delivered at the British Keswick. It treats of the victorious life in four aspects, which are: "the Christian's need—repentance; the Christian's privilege—consecration; the Christian's attitude—faith; the Christian's well-spring—the Holy Spirit." These topics are treated in a deeply spiritual way. The author rightly emphasizes both doctrine and experience, and thus reveals a well-poised and truly spiritual mind. Mysticism that is not produced through the Bible and then guided and potentialized by the Bible is apt to lead to fanaticism and false illuminism. We are glad the author takes so solid a position.

The Facts and Mysteries of the Christian Faith. By Professor Albertus Pieters, D.D. Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Mich. Cloth, $1.25; paper, 75 cents.

It is gratifying to know that a book of this kind and caliber has reached its second edition, especially since the first edition was quite large. This fact proves that there are many people who want to know the reasons for believing in the doctrines and principles of Christianity. Dr. Pieters, who is a trained theologian, undertakes to state such reasons. It must be admitted that he succeeds very well. He does not mean that human reason can discover everything and solve all problems; but this, we take it, is his position: when doctrines have once been divinely revealed, as they have been in the Bible, then reason, thus enlightened, can show that they are rational. Thus, for example, the Christian system of theism assigns an adequate explanation of all the diversified phenomena of the universe from those of the lowest to those of the highest ethical and spiritual quality. Dr. Pieters discusses some doctrines that have been debated from time immemorial, but he does not discuss them in a controversial spirit—that is, there is no bitterness in his heart and none comes to expression in his language. That is the right kind of polemics. The author presents his arguments in a persuasive and convincing way that will appeal to believers and should lead unbelievers to reconsider their position.

The Mystery of Jordan Green. By Margaret R. Seebach. United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa. $1.00.

The kind of a story that the Christian person likes is one that has plenty of movement, that describes interesting situations with some thrill to them, and that, at the same time, carries along some good moral and religious teaching without becoming "preachy." Just such a story has Mrs. Seebach given us in this volume. The characters are well portrayed, and there are a good many of them. The personnel of the story is so varied and the incidents follow in such quick succession that the reader's interest is sustained to the end. The manuscript of this story won what is known as the "Rung Prize" over many competitors. The "mystery" indicated in the title is not hidden for long from the reader, but it is so concealed from the other chief persons in the story as to keep them in much suspense. Thus the purpose of the mystery is clearly seen.

It is a clever and wholesome story for all persons, old and young alike. In these days such a story is well adapted to counteract the unwholesome literature that is offered to the public, especially that of a prurient kind.

From Augustus to Augustine: Essays and Studies dealing with the contact and conflict of classic paganism and Christianity. By Ernest G.Sihler,Ph.D. (Johns Hopkins, 1878), Hon.Litt.D. (Lafayette, 1915). Professor of the Latin Language and Literature in New York University since 1892. Author of *Testimonium Animae, Annals of Caesar, Cicero of Arpinum.* Cambridge, University Press, London (New Edition). Pp. 335.

Too much can hardly be said in praise of this book. The author has been engaged in research for many years in the classical field and knows it as few men ever have known it. He presents matters as the ancients themselves viewed them, and his work is therefore much more important than that of most writers in this field. Here, if anywhere, the student can get a true picture of the beginning of early church history, for the author is himself a true Christian, and has not been influenced in his opinions by the conclusions of writers like Gibbon, who have not been sympathetic towards Christianity. No library on the early days of the church is complete without this book.—*H. W. Magoun.*

Studies in the Four Gospels and the Life of Christ. By H. S. Miller,M.A. Word-Bearer Press, Houghton,N.Y. Paper bound, 40 cents.

We have been much profited by this brochure by Professor Miller, who was formerly connected with the National Bible Institute, New York. He is the author of a number of valuable books and pamphlets, which may be bought of the firm named above. This book contains a harmony of the Gospels and a chronological outline of the life of Christ. The author's treatment of what is known as the "Synoptic Problem" is very scholarly. It deals with the liberal critics in a thoroughgoing way, and then maintains the evangelical view, which is the most reasonable and adequate, and, at the same time, preserves the inspiration of the gospel writers. His handling of the problem of the fourth Gospel and its relation to the Synoptics is also very satisfactory. The work is well adapted as a textbook for schools, Bible classes and individual study.

His Right to Rule. By Norman B. Harrison, D.D. The Bible Institute Colportage Association, 843-845 North Wells St.,Chicago,Ill. Art Covers, 25 cents; Corded Gift Edition, 40 cents.

Dr. Lewis Sperry Chafer, who wrote the "Foreword" to this booklet, has this commendation to give it: "Out of his busy life as pastor and teacher Dr. Harrison has found time to produce many helpful expositions of the Scriptures; but, in my estimation, none of these is destined to receive a more cordial reading or accomplish more good than *His Right to Rule.*" The work contains the lectures given by the author on the W. H. Griffith Thomas Foundation at the Evangelical Theological College, Dallas, Texas. Their delivery created so much interest that many requests were made for their publication in book form, so that they might be preserved and might reach a wider circulation. The book will prove a distinct aid to students of prophecy and its fulfillment in all times.

Facets of the Faith. By W. Graham Scroggie, D.D. Pickering & Inglis, 14 Paternoster Row,E.C.4,London. 2s.6d.

Just as a diamond has many facets from which it flashes the colors of the rainbow, so the Christian faith gleams and sparkles in many and varied ways. Dr. Scroggie has brought out this fact in an admirable manner. The gospel of Christ is not a humdrum matter, but has plenty of variety. To indicate this diversity we will name a few of the chapter headings of this book: "What the Gospel Means to Me;" "What is it to be a Christian?" "The Adequacy of Christ;" "What are the Fundamental Realities?" "What is God Like?" "The Thorn Blessing;" "Conquest by Suffer-

ng." He presents the whole Christ, divine and human, pre-existent and incarnate, as the only One who can save the world, which must have an adequate Redeemer if it is to be redeemed at all. We quote a choice passage on the atonement: "In the past great self-sacrifice has been shown by countless men and women, who have gladly died for their family, or their nation, or their convictions; but the death of Jesus Christ is the only one in history for which the claim was ever made, either by the sufferer himself or by his friends, that it was an expiation for the sin of the world. This is the claim on which Christianity stands." That is only one of the bright facets of the faith that sparkle in this luminous book.

Quiet Talks on the New Order of Things. By Dr. S. D. Gordon. Fleming H. Revell Co., 158 Fifth Ave.,New York,N.Y. $1.25.

In his own calm, yet earnest and unique way, Dr. Gordon applies Biblical teaching to the life of today. He realizes that a new order implies that there has been an old order, and this also is to be reckoned with. We cannot understand the new unless we also understand the old. Our author graphically depicts the coming order of things in the world for persons and races. He believes in Christ's personal reign on the earth during the millennial period. Even the physical realm shall be transfigured, and cataclysms in nature will be unknown. But most of all, the vast majority of people will be voluntarily subservient to the King. Dr. Gordon also describes "the breakdown of the present order," and finally gives his view of the ultimate outcome. In a former issue of this magazine we called attention to some British criticisms of the author's views of the atonement; but in this volume he seems to set himself right when he says (p. 79): "Jesus was the Son of God in a distinctive sense true of no other. He was 'very god of very God.' He died as our substitute Saviour. Only through His precious blood is there salvation for anyone of our prodigal human race." That certainly can mean nothing less than the substitutionary atonement. Dr. Gordon does not quote much Scripture, but everywhere he gives the interpretation of Scripture.

His Glorious Shame. By William Black,D.D. Marshall,Morgan & Scott,Ltd.,1,2. Paternoster Bldgs., London, E.C.4. 1s.

How delightful it must be to be gifted with a fertile imagination, especially when one uses it in a useful way. Well, the author of this story is thus gifted. Do you remember Simon, the Cyrenian (Mark 15:21), who carried our Saviour's cross on the way to Calvary? The incidents of this story gather around him, and a touching story it is. Brief though it is, it is truly worth while. When you have finished reading it, you will feel both better and happier.

A Grain of Wheat. By Toyohiko Kagawa; translated from the Japanese by Marion R. Drapaer. London: Hodder & Stoughton,Lt'd. 1933. Pp. 313. 3 shillings, 6 pence, net.

Modern fiction is not particularly wholesome; but some of it is profitable to the publisher if not to the reader. A few books are profitable in both senses, and this is one of them. To date, the Japanese original has gone into 150 editions, and this translation bids fair to rival it. The story grips the reader by its very simplicity and clarity. It tells of a careless youth on his way to a dissolute life stopped by a glimpse at the Gospel, follows him as he gradually acquires the desire and ability to be a worthy man, relates the sad tale of his origin and his family's degradation, tells of the repulsive nakedness of Japanese heathenism, brings in a charming young woman, starts an attractive romance, and then shows how Christianity not only redeems them both, but is the inspiration for unselfish lives of an amazing sort. The young woman is the grain of wheat, and her story leaves the reader sad, but so impressed with what she did that he can never forget her willing sacrifice. It is a story that all should read. It produces an impression that will not fade.—*H. W. Magoun.*

The Winding Road. By Walter Lindberg. Lutheran Literary Board, Burlington, Iowa. $1.75.

The conductor of this review department read the manuscript of this book prior to its publication, and thought so well of it that he gladly consented to write a foreword for it. It may well be described as "an autobiography in story form." That means that it is a true narrative of the author's life up to the present. And what experiences he had! The whole story is absorbing and in many places thrilling. One cannot help wondering how he lived through it all, and especially how he preserved his moral integrity in the midst of so much temptation and so many reverses. From the time he landed in the harbor of New York City from his native country, Finland, to the time he settled in his present pastorate, his experiences were both uphill and downhill. When he came to this country, he did not know a soul. He surely was a stranger in a strange land. Sometimes he had to associate with people of the slums, so near starvation's point he came more than once. He spent one night in jail, not because he ever committed any crime, but because, on a cold, rainy night, he had nowhere else to go. In a strange way his musical and literary talents came to his aid. He commands a facile style with certain distinctive characteristics which hold the reader's attention from the start to the finish. We must not tell more of this unique and interesting story, but beg the reader to get it and peruse it for himself and for his own pleasure and edification.

The Sermon on the Mount. By William Hendriksen,Th.B. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Mich. $1.50.

Is there room for another book on the Sermon on the Mount? We reply: Yes, there is, if it can be made as thorough and effective as this one is. We congratulate both the author and the publishers for giving us so refreshing a book. It is not so well calculated for smooth reading, for the material is chopped up a good deal; but it is well adapted for careful reading and study. It is in the nature of a critical and practical commentary. The author does not use the Greek letters, and in only a few cases does he give the English spelling of Greek words, but he does frequently go back to the original Greek and give the correct exegesis of words and passages. He does not accept the view of the Dispensationalists, but believes that the Sermon on the Mount was intended as a guide to the Christian life for the early disciples and for people of all times. On this matter there is, of course, difference of opinion, but Mr. Hendricksen's book is worth considering, and is most helpful to the Christian believer. It is interesting to note how he exhibits the practical character of our Lord's teaching in His classical mountain sermon.

"Them Also." By Mary Warburton Booth. Pickering & Inglis, 229 Bothwell Street, Glasgow, Scotland; also London and Edinburgh. 3s.6d.

By "Them Also" the author means the little children of India who should be cared for and brought to a saving knowledge of Christ. She has been a missionary in northern India near the NePaul province for many years, and has, with her devoted associates, accomplished a wonderful work, especially among the women and children. Her mission is largely a faith enterprise, and it is marvelous how the Lord has intervened again and again to provide for her needs. She describes most vividly the sufferings of the children of her district, especially those of the child widows, who are despised and evilly treated by the natives. These waifs are taken into the home established by Miss Booth, and are treated with kindness and taught about Christ. It is wonderful how the grace of God transforms their characters and puts joy into their little lives. Miss Booth has given us a most effective book on missionary work, and tells her story in a very interesting way.

What it Means to be a Christian. By Rev. Charles O'Neale Martindale, Ph.D., D.D. Neely Printing Company, 871 North Franklin Street, Chicago, Ill. Paper cover, 80 cents. Order from the Author, Logan City, Louisiana.

To sum it all up, to be a Christian is to accept the Christ of the Bible as Saviour and Lord and then live according to His teaching. This is the substance of Dr. Martindale's helpful book, although he elaborates on this simple theme. In order to be a Christian, one must know who and what Christ is. Here the author places Himself on solid evangelical ground. It is the whole Christ of the whole Bible who must be accepted. The author rightly holds that mere formal profession, or even church membership, important as it is, is not enough to make one a Christian. He gives excellent directions as to how to become a Christian, when to become a Christian, why become a Christian, knowing that you are a Christian, and helping others to become Christians. Altogether it is a very helpful and stimulating book.

Rusty Hinges. By Frank Doggett Learner, F.R.G.S. The China Inland Mission, 237 West School Lane,Philadelphia,Pa.; 150 St. George St., Toronto 5, Can. 75 cents.

To understand what the author means by the title of his book, "Rusty Hinges," you must read the sub-title, which is, "A Story of Closed Doors Beginning to Open in North-east Tibet." Mr. Learner lives and operates in Sining, China, not far from the north-east border line of Tibet. Many Tibetans live there, while many others visit that city, and to these Mr. Learner and his helpers convey the Gospel either by literature or by direct speech. They also make occasional excursions into Tibet itself. It is most gratifying to know that many of the Tibetans are willing to listen to the Gospel. Even the Lamas listen with eagerness to the message of the missionaries and treat them with kindness. The hinges of the door into Tibet are rusty, and do a good deal of creaking, but the door is gradually swinging ajar to the Gospel of Jesus Christ. Our author makes his book very informing by depicting many of the peculiar social and religious beliefs and customs of the natives. He has given us one of the most interesting and helpful missionary books that we have ever read.

Befor' De War Spirituals. By E. H. McIlhenny. Christopher Publishing House,1140 Columbus Ave.,Boston,Mass. $3.00.

Who has not listened with delight to a group of southern minstrels rendering their spiritual songs? This pleasing book will prove a boon to people who love the primitive kind of negro melodies. Here we have the words and music. The author loves the colored people. He has associated with them ever since his birth shortly after the Civil War and during the reconstruction period in the South. His family always treated their slaves well, and took care of them after they were freed. The story of his gathering together these spirituals is told in an interesting way. He found several of the old people of the slavery days who remembered the songs and who were able to sing them with the old-time intonations and fervor, and then he secured a gifted musician to set them to music. It is a collection of real value for historical purposes. The illustrations, which are very striking, were reproduced from photographs.

Good News from a far Country. Edited by Herbert W.Bieber,D.D. Wm. B. Eerdmans Publishing Co., 234 Pearl St.,Grand Rapids, Mich. $1.00.

It is not really *new* news that is heralded in this engaging book of ten Gospel sermons by as many outstanding preachers of America. It is "the old, old story" which is ever new, the story of redeeming love and grace through Jesus Christ. They are excellent sermons, winsome, bright and cheery, every one of them loyal to the evangelical faith without being controversial. Judge for yourself whether the following preachers—you might call them the "Big Ten"—would proclaim anything but sound doctrine: James M. Gray, William Evans, Lewis Sperry Chafer, Arno C.

Gaebelein, Harry A. Ironside, William E. Biederwolf, R. E. Neighbour, I. M. Haldeman, P. W. Philpott, Herbert Walter Bieber. If you want to receive spiritual "refreshing from the presence of the Lord," get and read this collection of uplifting evangelical sermons. The book is one of a series of volumes to be known as "Eerdmans Dollar Evangelistic Pulpit."

Addresses on the Song of Solomon. By Harry A. Ironside,Litt.D. Loizeaux Bros., Bible Truth Depot, 19 West 21 St.,New York,N.Y. $1.00.

The Song of Solomon has always been a puzzle to Biblical interpreters both liberal and conservative. We are glad that Dr. Ironside rejects the theory of Ewald, one of the fathers of German rationalism and negative criticism. Our author believes that it is a story composed by Solomon, but that it expresses in terms of affectionate endearment the love of Christ for the believer and the believer's reciprocal love for Him. One may feel sometimes that the exposition and application are a little forced; but we are glad to fall in with Dr. Ironside's judgment, for he has given the subject keen and intelligent study. The reading of his book will deepen and enrich the spiritual life of the peruser.

The Basis of Christian Faith. By Floyd E. Hamilton,Th.M. Harper & Bros., 49 East 33 St.,New York,N.Y. $2.25.

When the first edition of this most effective treatise in defense of the Christian religion was published in 1927, we gave it our strong endorsement. In this revised edition it is still better. Several new sections have been added, especially one on materialism and one on genetics. In view of the most recent developments, these sections are of vital importance to bring the book up to date. The author says that "the book has been revised throughout." The bibliography, while not intended to be exhaustive, yet is quite full, and is brought up to date, some books issued in 1933 being listed. For further investigation and reference the selected bibliography is of much value. Unafraid, Mr. Hamilton includes in his list a number of liberalistic books. In this way the reader can post himself on both sides of the questions at issue. However, his own faith in the evangelical position is so firm that he upholds it without wavering. His argument is all the stronger when it is remembered that, in his first years in a state university, his faith in Christianity had been undermined. By a gracious experience of Christ as the truth he was rescued from his skepticism, and became the staunch believer and cogent defender that we find him today. His book is profound and thoroughgoing. In this connection we again call attention to his masterly work entitled *The Basis of Evolutionary Faith,* published in 1931 by James Clarke & Co., Ltd., 9 Essex St., Strand, London, W. C. 2, London. Price, 6s.; about $1.50 in American money.

Christ for Me, and Other Addresses. By Charles Forbes Taylor. Fleming H. Revell Co., 158 Fifth Ave.,New York,N.Y. $1.00.

These are very spiritual and, at the same time, very practical addresses. Mr. Taylor has a striking way of putting things. He can take a Biblical narrative and tell it over again in his own style, and make it seem like new. His version of the story of the boy with the lunch-basket, from whose meager contents Christ multiplied the loaves and fishes, is a good example of his method. Other suggestive chapter-titles are adapted to whet one's appetite for reading the book: "A Good Pilot in a Storm;" "Wild Flowers;" "I'll Take my Toys and go Home;" "How High is Up?" "The Bank that Never Goes Broke;" "A Noisy Beggar;" "The Robbers' Cave," etc. Mr. Taylor is the author of that popular book, *The Gospel Wagon.*

Greek Papyri of the First Century. By Professor W. Hersey Davis, D.D. Harper & Bros., 49 East 33 St., New York,N.Y. $2.00.

It was a gracious act to dedicate this fine volume to Dr. A. T. Robertson, the well-known Greek scholar, in honor of his seventieth birthday. Dr. Davis is a colleague of Dr. Robertson in the faculty

the Southern Baptist Theological eminary, Louisville, Ky. The purpose the book is to introduce students Greek to the Greek papyri of the first ntury, with its linguistic and histor- al bearing on the literature of the reek New Testament. Dr. Davis has ade much technical research in various useums where he has found access to any of the papyri that have been dis- vered in Egypt in recent times. His nforming book will be of special inter- st to ministers and teachers who have knowledge of the Greek. He gives a ng list of collections of papyri, and lls who found them and where they are ept. He gives the texts, translations nd notes of a number of these inter- sting finds.

he King's Honor Roll. By Charles J. Rolls, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York,N.Y. $3.00.

This stately volume gives a fresh eatment of the book of Revelation, es- ecially of the first twelve chapters. It s written in a flowing and eloquent tyle. Not everybody will agree with ll the author's interpretations, but all tudents of the last book of the Bible vill be interested in the work, and all vangelical Bible believers will agree vith the pre-eminence given to the Lord esus Christ. What the author means y the title of his book is that the Bible ortrays the honor roll of both the Old nd New Testaments, and shows in vhat ways the human characters are ypes of Christ, while in all things He as the pre-eminence. Moses is a type f Christ, but Christ is greater than Moses. The book is also valuable in howing that the book of Revelation is n perfect harmony with the rest of the Holy Scriptures. These agreements are ividly set forth. The Revelation does ot teach any doctrines that are differ- nt from, or contrary to, the rest of the Bible, but that are often complementary o them. Thus the unity of the Bible is graphically set forth. The author does ot commit himself on all the problems f the Revelation, but he does prove its full-toned teaching on the person and atoning work of our Lord Jesus Christ. His full deity and true humanity are cogently upheld.

Jesus in the Lives of Men. By Professor S. Angus,D.Litt. Angus & Robertson, Ltd., 89 Castlereagh St., Sydney, Australia.

This book has been sent to us by a valued friend in Sydney, Australia, not by the publishers. Yet we feel impelled to offer some comments upon it. Our readers will recall that we have referred to Prof. Angus a number of times in these columns. Here we have his latest literary production. It is wonderful how a liberalist can multiply words and formulate rhetorical sentences in pronouncing a panegyric on Christ. That is what the book seems to us to be—a panegyric. But it is not a eulogium on the *real* Christ, the Christ of the Bible, but on a Christ of the author's own ideas and conceptions. Just what kind of a being the imaginary Christ of the author is one cannot tell, even after reading every word of his book. Christ is called "Lord" a number of times, but the elusive author never says definitely just what he means by that term. Never once is there an acknowledgment that Christ is the second person of the Trinity, the eternal, pre-existent Son of God, become incarnate in human nature through the Virgin Mary by the operation of the Holy Spirit. Neither is there anything said in the book about Christ as our atoning Saviour—that is, about His being our Substitute and bearing in His own person the penalty of our sins. Passages of Scripture that refer to His expiation for sin are entirely avoided. Just why Jesus died on the cross and what He did by His passive obedience for the human race, our author does not say. He has much to say about Christ's beautiful life, His example, His teaching about love, etc., but nothing to show that the Son of God loved men enough to make an infinite sacrifice to save them from the fell consequences of sin. Many times he puts things in opposition that are not opposites at all, both

being necessary for the full-toned Gospel truth. Here and there he disparages creeds; yet he is a clerical member of an ecclesiastical body — Presbyterian — which is a confessional church, and which requires all its ministers to subscribe to its creed when they are ordained.

If we cared to use the space, we could go through the book and point out many defects and show how far short of the true Biblical Christ Dr. Angus' wordy eulogium falls. He sets forth a human, not a divine, conception of Christ. The peril in such a book is this: Some people, not discerning the author's ulterior purpose, and failing to note the vital things omitted from his picture of Christ, will think that, because he says so many beautiful things about Christ, he is orthodox, after all, in spite of the criticisms and charges that have been brought against him. It may puzzle some good people to see how a man who speaks so admiringly of Christ can hold a wrong view of Him; but it should be remembered that, when a man has fixed up a view of Christ that just suits him, he naturally will admire his own invention. To put it in a nutshell, Dr. Angus has said many true things about Christ, but he has fallen far short of portraying the whole truth.

Amy Robsart: A Drama in Five Acts. By Victor Hugo; translated by Evelyn Blair. The Christopher Publishing House, 1140 Columbus Ave.,Boston,Mass. $1.25.

It is not our custom to review books of mere secular literature, as this one is, without any religious teaching. But the publishers have sent us this book, and so we feel that it ought to receive some notice. We have read it through with thrilled interest. It is a dramatization of Walter Scott's great novel, *The Castle of Kenilworth.* A story which comes from the hands of two geniuses like Walter Scott and Victor Hugo ought, by that very fact, to reveal much dramatic interest. Well, this work does that very thing. But why did the authors give such a tragical and unsatisfying ending to their story? That is the only fault we find with it. The work of translation has been well done.

Additional Literary Notes

For spiritual enrichment we commend a booklet by L. L. Legters entitled, *Union with Christ: Victory.* Write for it to the Christian Life Literature Fund, 80 Stafford Building, 1114 Chestnut street, Philadelphia, Pa. Price, 25 cents. The book is intended to beget a life of closer fellowship with Christ. We do not know of a book that more strongly emphasizes union with the atoning, risen, living and ever-present Christ. And such a life of union with Him is the only way to *victory.*

You might write to George C. Garrison, 229 North Ave., 59, Los Angeles, Calif., for his two booklets, *Highest Destiny* and *Destiny of the Redeemed.* They are very suggestive, and throw much light on what awaits the people of God in the eternal future. The sub-title of the first book will stir your desire to read it: "Glimpses at the Moral Plan of the Universe." What is God's ultimate purpose for this vast cosmos and all its precious human personalities. No price is named for these booklets.

Commendation is here given to *Young People's Witness,* which contains Biblical instruction for the young, and is published quarterly by the Union Gospel Press, 2375 Thurman Street, S.W., Cleveland, Ohio, who publish only evangelical literature. Part I is edited by Rev. C. E. Tulga; Part II by Rev. and Mrs. W. H. Knight. Single copy, 12 cents; in clubs, 10 cents. It contains much useful Biblical lore for young people and boys and girls. Its chief contents consist of expositions of the senior, intermediate and junior Christian Endeavor topics for 1934. You may depend upon it that the several writers are sound fundamentally and uphold the doctrine of Christ as the Son of God. The work is interdenominational.